اِلْبَسْطُ الْجِيلَانِي

Al-Manṭiq
al-Jīlānī

A PRIMER IN CLASSSICAL LOGIC
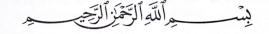
Sayyid Muhammad Zarqānī

Al-Manṭiq al-Jīlānī

ٱلْمَنْطِقِ ٱلْجِيلَانِي

A PRIMER IN CLASSSICAL LOGIC

Sayyid Muḥammad Zarqānī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ṢADR AL-'ULAMĀ

Ṣadr al-'Ulamā Imām al-Naḥw al-Sayyid Ghulām al-Jīlānī al-Meruthī ﷺ was an erudite scholar of the last century. He was born on the 11th of Ramaḍān 1893 in Dādon, a large city in India. He studied from many luminaries of the Ahl al-Sunnah: from the likes of Ṣadr al-Sharī'ah 'Allāmah Amjad 'Alī al-'Aẓamī ﷺ and Ṣadr al-Afāḍil al-Sayyid Na'īm al-Dīn al-Murādābādī ﷺ. Later, he pledged allegiance to 'Alā ḥaḍrat Ashraf al-Mashāikh al-Shāh al-Sayyid 'Alī Ḥussain al-Ashrafi al-Jīlānī ﷺ and was granted Ijazah and Khilāfah in al-Silsilah al-Ashrafiyyah. He taught the religious sciences for half a century and produced great leaders of the Ahl al-Sunnah such as: Muballigh al-Islām 'Allāmah Shāh Aḥmad Nūrānī ﷺ, Shāriḥ al-Bukhārī 'Allamah Sharif al-Ḥaq al-Amjadī ﷺ and Reḥān al-Millah 'Allāmah Reḥān Riḍā Khān al-Qādirī ﷺ. He left behind major works, especially in the science of Naḥw.

His famous works consist of —

- Bashīr al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī

- Bashīr al-Nājiyah Sharḥ al-Kāfiyah

- al-Bashīr al-Kāmil bi Ḥal Sharḥ Miat 'āmil

- al-Bashīr Sharḥ Naḥw Mīr

This mountain of knowledge left this mundane world on the 8th of May 1978.

SADR UL ULAMA ACADEMY

This academy was established on Thursday 12th January 2017 in the presence of many great scholars; namely, Muftī al-ʿAẓam Pākistān Muftī Ashraf al-Qādirī and Ustādh al-ʿUlamā Shaykh al-Ḥadīth Muftī Aslam al-Bandyalwī. It was established by Fakhr Ahl al-Sunnah Ḥaḍrat ʿAllāmah al-Sayyid Muḥammad ʿIrfānī Miya Ṣāḥib Qibla, who is the son of Ḥuḍūr Ṣadr al-ʿUlamā ﷺ.

Sadr ul Ulama Academy was established to propagate the works and teachings of Ḥuḍūr Ṣadr al-ʿUlamā ﷺ. It also aims to ease the acquaintance of knowledge for English speaking Muslims; this is by providing them with literature in the English language that shall be used to teach the Dars e Nizami syllabus. Another great aim of this academy is to translate Islamic literature from Arabic and Urdu to the English language, to allow those settled in the western countries to benefit from the works of our great scholars of the past.

We would like to thank all those who have helped towards our works; whether that be in the form of proofreading, composing or financially supporting us. May Allāh ﷻ reward them all for their efforts and shower mercy upon them.

Hereby, we dedicate all our works and efforts to the blessed soul of Ḥuḍūr Ṣadr al-ʿUlamā ﷺ and the entire Muslim Ummah.

We request the supplications of the Ahl al-Sunnah and its scholars for Allāh ﷻ to remove all difficulties and hardships from our path and make easy for us our mission.

INTRODUCTION

'ILM AL-MANṬIQ

DEFINITION OF MANṬIQ — a canonical tool by which the mind is protected from making mistakes whilst contemplating [*fikr*].

PURPOSE OF MANṬIQ — to protect the mind from making mistakes whilst contemplating.

SUBJECT OF MANṬIQ — *mu'arrif / qawl shāriḥ* and *dalīl / ḥujjah*.

ORIGINATOR OF MANṬIQ — Ḥakīm Arisṭu[1] was the first to formulate the science of *manṭiq* upon the request of Sikandar Dhul-Qarnayn[2]. He is known as *al-mu'allim al-awwal* [the first teacher].

Later, a man named Abū Naṣr Fārābī[3] developed this science and explained it. By doing this he earned the title *al-mu'allim al-thānī* [the second teacher]. After the works of Abū Naṣr Fārābī were burnt, Ibn Sīna[4] re-wrote them and by doing so earned the title *al-mu'allim al-thālith* [the third teacher].

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[1] Known in English as Aristotle. He was an ancient greek philosopher and scientist. (384 BC - 322 BC).

[2] Known in English as Alexander the Great. He was a king of the ancient greek kingdom of Macedon. (356 BC - 323 BC).

[3] Known in English as Alpharabius. He was a renowned philosopher and jurist. (872 CE - 950 CE).

[4] Known in English as Avicenna. He was a persian polymath, regarded as one of the most significant philosophers, logicians and astronomers of the Islamic Golden Age. (980 CE - 1037 CE).

LESSON 1
TAṢAWWUR AND TAṢDĪQ

Visual images of objects are induced in a mirror. Allāh ﷻ has granted humans a faculty similar to a mirror called the mind [dhihn][1]. In the mind not only visual images are induced, rather images of sensual [maḥsūsāt][2] and rational [ma'qūlāt][3] things are also induced.

DEFINITION OF 'ILM [KNOWLEDGE][4] — the obtaining of an image in the mind.[5]

DEFINITION OF ḤUKM [JUDGEMENT][6] — the affirmation of a thing for another or the negation of a thing from another.

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[1] This is also known as al-quwwah al-darrākah and al-quwwah al-mudrikah.

[2] That which is acquired using the five senses.

[3] That which is understood using the 'aql.

[4] It is important that we define knowledge prior to beginning. This is because the purpose of studying manṭiq is to protect the mind from making mistakes whilst contemplating. Contemplation is done using knowledge. Therefore, we must first establish what "knowledge" actually is.

[5] Therefore, when someone says "I have gained knowledge of so-and-so" it means they have gained an image of that in their mind according to the manāṭiqah. The "quality" of this image differs as you will find out shortly. 'Ilm can also refer to the obtained image in the mind.

[6] The understanding of the two types of 'ilm is dependent upon knowledge of the definition of ḥukm. Therefore, it is necessary that we understand what ḥukm is first.

NOTE — Affirmation is known as ĪJĀB, e.g.

$$هُوَ عَالِمٌ$$
"He is a scholar"

Negation is known as SALB, e.g.

$$هُوَ لَيْسَ بِعَالِمٍ$$
"He is not a scholar"

'ILM is of two types[1] —

TAṢAWWUR [APPREHENSION] — that knowledge which is empty of a ḥukm, e.g.

$$زَيْدٌ$$
"Zayd"[2]

TAṢDĪQ [AFFIRMATION] — that knowledge which contains a ḥukm, e.g.

$$زَيْدٌ قَائِمٌ$$
"Zayd is standing"[3]

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[1] The logical process is to first define something [ta'rīf] and then state its types [taqsīm].

[2] There is no ḥukm in this because apart from the word "Zayd" we have received no other information regarding him.

[3] In this example "standing" has been affirmed for Zayd. Therefore this contains a ḥukm.

EXERCISES

1. How is the mind similar to a mirror?

2. What is the difference between the mind and a mirror?

3. What are the two types of *ḥukm*? Provide examples for each.

4. What is the definition of *taṣdīq*? Provide an example.

5. Determine whether the following examples are *taṣawwur* or *taṣdīq* —

   ► The man is a scholar | الرَّجُلُ عَالِمٌ

   ► Moon | قَمَرٌ

   ► Bakr was killed | قُتِلَ بَكْرٌ

   ► The man is a scholar | الرَّجُلُ عَالِمٌ

   ► The sun is risen | الشَّمْسُ طَالِعَةٌ

6. Determine whether the following examples are *ījāb* or *salb* —

   ► Zayd is a writer | زَيْدٌ كَاتِبٌ

   ► Bakr is an ascetic | بَكْرٌ زَاهِدٌ

   ► Khalid is not a student of *manṭiq* | خَالِدٌ لَيْسَ بِطَالِبِ المَنْطِقِ

   ► Allāh is All-Hearing | اللهُ سَمِيْعٌ

   ► Allāh is not ignorant | اللهُ لَيْسَ بِجَاهِلٍ

LESSON 2

TYPES OF TAṢAWWUR AND TAṢDĪQ

TAṢAWWUR is of two types —

TAṢAWWUR BADĪHĪ [SIMPLE APPREHENSION] — that *taṣwwur* which does not require contemplation [*naẓar/fikr*] in order to comprehend it, e.g.

الحَرَارَةُ وَ البُرُوْدَةُ
"Hot and cold" [1]

TAṢAWWUR NAẒARĪ [COGNITIVE APPREHENSION] — that *taṣwwur* which requires contemplation in order to comprehend it, e.g.

الجِنُّ وَ المَلَكُ
"Jinn and angel" [2]

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[1] The hot and cold nature of something is perceived using the sense of touch, as opposed to contemplation. Similarly, all those things which are perceived using any of the five senses will be classed as *badīhī* as contemplation is not required.
[2] We cannot know the essence/reality of a *jinn* or an angel without contemplation as this is not something which can be perceived using the five senses. The definition of an angel is "جِسْمٌ نُوْرَانِيٌّ يَتَشَكَّلُ بِأَشْكَالٍ مُخْتَلِفَةٍ" and the definition of a *jinn* is "جِسْمٌ نَارِيٌّ يَتَشَكَّلُ بِأَشْكَالٍ مُخْتَلِفَةٍ".
N.B. The definition of something is classed as *taṣwwur*, not *taṣdīq*.

TAṢDĪQ is of two types —

TAṢDĪQ BADĪHĪ [SIMPLE AFFIRMATION] — that *tasdīq* which does not require contemplation in order to comprehend it, e.g.

النَّارُ حَارَّةٌ

"Fire is hot" [1]

TAṢDĪQ NAẒARĪ [COGNITIVE AFFIRMATION] — that *tasdīq* which requires contemplation in order to comprehend it, e.g.

الْعَالَمُ حَادِثٌ

"The universe is contingent" [2]

DEFINITION OF NAẒAR / FIKR [CONTEMPLATION] — to arrange known matters, (whether *taṣwwur* or *tasdīq*) in a manner which leads to knowledge of the unknown.[3]

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[1] To place this judgement one does not need to contemplate. Mere proximity to fire will establish that fire is hot using the senses. This is classed as *tasdīq* because in this we have affirmed heat for fire.

[2] Using our senses we can determine that the universe exists and that there is changing in it. However, this alone does not lead us to the conclusion "the universe is contingent [created]". We must use this knowledge obtained from our senses to contemplate. When contemplating we will come to know that everything in which there is change is contingent as that which is not contingent does not change. Once these two things have been established all we need to do is place them in the correct order and derive a conclusion. Therefore, we will say "the universe is changing. Everything that changes is contingent. Therefore, the universe is contingent." By contemplating, we have affirmed contingency for the universe. Therefore, "the universe is contingent" is *tasdīq naẓarī*.

[3] In the above example the first piece of knowledge i.e. "the universe is changing" is *tasdīq badīhī* and the second piece of knowledge i.e. "everything that changes is contingent" is *tasdīq naẓarī*. We arrange these two pieces of knowledge by

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NOTE — Arranged knowledge in the form of *taṣwwur* is known as *mu'arrif / qawl shāriḥ* [definiens], e.g.

حَيَوَانٌ نَاطِقٌ

"Rational being" [1]

Arranged knowledge in the form of *tasdīq* is known as *dālil / ḥujjah* [evidence], e.g.

الْعَالَمُ مُتَغَيِّرٌ وَ كُلُّ مُتَغَيِّرٍ حَادِثٌ فَالْعَالَمُ حَادِثٌ

"The universe is changing, everything which chnages is contingent, therefore, the universe is contingent" [2]

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keeping the first in first place and the second in second place and say, "the universe is changing. Everything that changes is contingent." Once these two pieces of knowledge have been arranged correctly, we will come to know of that which was unknown to us i.e. "the universe is contingent." This is *naẓar / fikr*.

[1] This is the definition of *insān*. The essence of "*insān*" is unknown to us. Therefore, we contemplate. We try to find things in our mind which we already know about "*insān*". We find two things; *ḥayawān* [living being] and *nāṭiq* [rational]. We now need to place these in the correct order by placing *ḥayawān* first and *nāṭiq* second. By doing this we get "*ḥayawānun nāṭiqun*" which is the definition of "*insān*". Both "*ḥayawān*" and "*nāṭiq*" are *taṣwwur* as they do not contain a *ḥukm*. Therefore, "*ḥayawānun nāṭiqun*" will be classed as *mu'arrif / qawl shāriḥ* as it is arranged using *taṣwwur*.

[2] As stated before the first part is *tasdīq badīhī* and the second is *tasdīq naẓarī*. Therefore, this is known as *dālil / ḥujjah* as it has been arranged using *tasdīq*.

EXERCISES

1. What is the definition of *taṣwwur badīhī*? Provide an example.

2. What is the definition of *taṣdīq naẓarī*? Provide an example.

3. Determine whether the following are *taṣawwur* or *taṣdīq* and whether they are *badīhī* or *naẓarī* —

   ▸ Water | المَاءُ

   ▸ Muhammad is the Messenger of Allāh | مُحَمَّدٌ رَسُوْلُ اللهِ

   ▸ Snow is cold | الثَّلْجُ بَارِدٌ

   ▸ Prophet | نَبِيٌّ

   ▸ The scholar is an ocean [of knowledge] | العَالِمُ مُتَبَحِّرٌ

   ▸ Zayd | زَيْدٌ

   ▸ Jinns | الجِنَّاتُ

   ▸ In the sea there is water | فِى البَحْرِ مَاءٌ

   ▸ Fasting is obligatory | الصَّوْمُ فَرْضٌ

   ▸ Book | الكِتَابُ

4. What is the definition of *naẓar / fikr*? Provide an example with an explanation.

5. Determine whether the following example are *mu'arrif / qawl shāriḥ* or *dālīl / ḥujjah* —

   ▸ Neighing living being[1] | حَيَوَانٌ صَاهِلٌ

   ▸ The universe is independant of an influential factor and everything which is independant of an influential factor is eternaly pre-existent |

   العَالَمُ مُسْتَغْنٍ عَنِ المُؤَثِّرِ وَ كُلُّ مُسْتَغْنٍ عَنِ المُؤَثِّرِ قَدِيمٌ

   ▸ Zayd is a human and every human is a living being |

   زَيْدٌ إِنْسَانٌ وَ كُلُّ إِنْسَانٍ حَيَوَانٌ

   ▸ Predatory living being[1] | حَيَوَانٌ مُفْتَرِسٌ

   ▸ Braying living being[2] | حَيَوَانٌ نَاهِقٌ

6. From the examples in question 5, provide two examples of *taṣawwur* and two examples of *taṣdīq*.

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[1] The definition of a horse.

[1] The definition of a lion.

[2] The definition of a donkey.

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LESSON 3
DĀLĀLAH

As mentioned above, the subject of *Manṭiq* are *muʿarrif/qawl shāriḥ* and *dālīl/ḥujjah*. Both of these are from the category of meanings [*maʿānī*] not words [*alfāẓ*][1]. Therefore, the Logicians [*manāṭiqa*] should not indulge in the discussion of words, like the Grammarians[2]. However, we see that communication and the comprehension of meanings is dependant upon words[3]. Hence, it was necessary for the Logicians to discuss the ways in which words signify a specific meaning.

DEFINITION OF DĀLĀLAH [SIGNIFICATION] — a thing to be in such a manner that if knowledge of it is obtained, then knowledge of a second thing is necessary.[4]

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[1] i.e. *Muʿarrif/Qawl Shāriḥ* and *Dālīl/Ḥujjah* are used to denote the meanings of the words, as opposed to the words themselves.

[2] When it has been established that the subject of *Manṭiq* (i.e. that which the Logicians discuss) is from the category of meanings, they should discuss only that and should refrain from discussing the words as this will be classed as indulgence in that which does not concern one. As for the Grammarians, the subject of *Nahw* is "*kalimah* and *kalām*", therefore, it is for them to discuss regarding words.

[3] As humans, we communicate using words which act as a intermediary in conveying our desired meaning. Without words we will find it very difficult to convey our thoughts (i.e. The meanings in our mind). Similar is the case of the comprehension of meanings. If they are not given a word form we will struggle to understand efficiently. The example of a teacher and student can be used here. If the student cannot communicate with the teacher, he will struggle in asking questions and if the teacher cannot communicate with the student, he will struggle in delivering the knowledge.

[4] E.g. If knowledge of the word is obtained, then knowledge of the meaning is necessary.

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The first is known as the DĀL [SIGNIFIER] and the second is known as the MADLŪL [SIGNIFIED].[1]

DEFINITION OF WAḌʿ [FORMULATION] — the specification [*takhṣīṣ*] of one thing to another in such a way that when knowledge of the first is obtained, knowledge of the second is necessarily obtained e.g. Zayd naming his son ʿAmr.[2]

In this case the name ʿAmr is known as the MAWDŪʿ [FORMULATED] and the person ʿAmr himself is known as the MAWDŪʿ LAHŪ [FORMULATED FOR THE MEANING OF].

DĀLĀLAH is of two types —

DĀLĀLAH LAFẒIYYAH [VERBAL SIGNIFICATION] — that *dālālah* in which the *dāl* is a word e.g. the *dālālah* of the word Zayd upon the entity of Zayd.

DĀLĀLAH GHAYR LAFẒIYYAH [NON-VERBAL SIGNIFICATION] — that *dālālah* in which the *dāl* is not a word e.g. the *dālālah* of smoke upon a fire.[3]

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[1] E.g. The *dāl* is the word and the *madlūl* is the meaning.

[2] Zayd has specified the word "ʿAmr" with his son in such a way that when the word "ʿAmr" is said (i.e. knowledge of it is obtained), it refers to his son (i.e. knowledge of him is necessary).

[3] "Smoke" is a word. However, it is not the word "smoke" which indicates a fire. Rather, its the meaning of smoke (i.e. actual smoke) which indicates a fire.

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1. Why do the Logicians discuss words when the subject of *Manṭiq* is meanings?

2. Determine the *dāl* and the *madlūl* in the following examples —

   ► The word Khalid and the entity of Khalid

   ► The redness of the face and guilt

   ► Sadness and tears

   ► Wound and a beating

   ► "Do not enter!" and the no entry sign

3. What is the definition of *wad'*? Provide an example.

4. Determine whether the examples in question 2 are examples of *dālālah lafẓiyyah* or *dālālah ghayr lafẓiyyah*.

LESSON 4

TYPES OF DĀLĀLAH LAFẒIYYAH AND DĀLĀLAH GHAYR LAFẒIYYAH

DĀLĀLAH LAFẒIYYAH is of three types —

DĀLĀLAH LAFẒIYYAH WAD'IYYAH [VERBAL FORMULATIVE SIGNIFICATION] — that *dālālah* in which the *dāl* is a word and the cause is *wad'* [1] e.g. the *dālālah* of the word Zayd upon the entity of Zayd.[2]

DĀLĀLAH LAFẒIYYAH 'AQLIYYAH [VERBAL RATIONAL SIGNIFICATION] — that *dālālah* in which the *dāl* is a word and the cause is the *'aql* [reasoning] e.g. the *dālālah* of the word Dayz which was heard from behind a wall upon the presence of a speaker.[3]

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[1] i.e. the cause of the signification is *wad'*.

[2] The word "Zayd" only signifies his entity because a *wādi'* (for example his father) has formulated it for him. Other than this there is no reason for the word "Zayd" to signify his entity.

[3] When the word "Dayz" is heard from behind a wall, we don't know who is speaking, however, one thing which we know is that there is someone behind the wall. In this the *dāl* [dayz] is a word and it has signified the presence of someone behind the wall using the *'aql* i.e. it is our mind that tells us that there has to be someone behind the wall. "Dayz" is a *lafz muhmal* [meaningless word]. The reason why we used "Dayz" instead of "Zayd" is in order too keep the example solely for *dālālah 'aqliyyah*. This is because if we used "Zayd", this would be *dālālah 'aqliyyah* in the sense that it signifies the presence of someone behind the wall. However, it will also be an example for *dālālah wad'iyyah* as the word "Zayd" would signify the entity of Zayd. Also, we used a restriction of "behind the wall" because if this was said by someone present, the word Dayz would not signify the presence of the speaker as that is already known through observation [mushahadah]. Therefore, in the case of the presence of the speaker it can signify the non-muteness of the speaker etc.

DĀLĀLAH LAFẒIYYAH ṬABʿIYYAH [VERBAL NATURAL SIGNIFICATION] — that *dālālah* in which the *dāl* is a word and the cause is the *tabiʿah* [nature] e.g. the *dālālah* of "Uh,Uh" upon chest pain. [1]

DĀLĀLAH GHAYR LAFẒIYYAH is of three types —

DĀLĀLAH GHAYR LAFẒIYYAH WADʿIYYAH [NON-VERBAL FORMULATIVE SIGNIFICATION] — that *dālālah* in which the *dāl* is not a word and the cause is *wadʿ* e.g. the *dālālah* of the *dawall arbaʿah* [the four signifiers][2] upon their meaning.

DĀLĀLAH GHAYR LAFẒIYYAH ʿAQLIYYAH [NON-VERBAL RATIONAL SIGNIFICATION] — that *dālālah* in which the *dāl* is not a word and the cause is the *ʿaql* e.g. the *dālālah* of smoke upon a fire.[3]

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[1] When chest pain [i.e. the *madlūl*] is felt by a person, the word "Uh,Uh" [i.e. the *dāl*] is naturally heard due to the severity of the pain. Therefore, when "Uh,Uh" is heard from a person, it signifies that he is suffering from chest pain. "Uh,Uh" is a word and its signification of chest pain is caused by nature.

[2] The *Dawall Arbaʿah* are: *Khutut* [Lines]: Lines which form words which then signify a specific meaning e.g. lines on roads and parking lots. They signify where a car should be parked, or that parking there is prohibited. *ʿUqud* [Knots]: The Arab traders used the knots on ones fingers to signify a specific price e.g. The knot on the index finger signifies 1 Dirhams and the knot on the middle finger signifies 2 Dirhams etc. *Nusub* [Signs]: Road signs which indicate a specific meaning e.g. the no entry sign. *Isharat* [Gestures]: Gestures which signify a specific meaning e.g. placing the index finger on the lips signifies "be quite".

All these are not words, however, they have been formulated for a specific meaning.

[3] When a fire is lit, smoke is seen. Therefore, when smoke is seen it signifies the presence of a fire. The *ʿaql* is the one who causes (i.e. understands) this signification.

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DĀLĀLAH GHAYR LAFẒIYYAH ṬABʿIYYAH [NON-VERBAL NATURAL SIGNIFICATION] — that *dālālah* in which the *dāl* is not a word and the cause is the *tabiʿah* e.g. the *dālālah* of the redness of the face upon guilt.[1]

NOTE — From the above six types the Logicians only discuss the first type, *dālālah lafẓiyyah wadʿiyyah*.[2]

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[1] When one is guilty, his/her face might turn red. This redness is natural. Therefore, when one's face turns red it signifies that they are likely to be guilty of something.

[2] This is because the *muʿarrif/qawl shāriḥ* and *dalīl/ḥujjah* are meanings which are placed into words which signify the intended meaning. The words used are ones which have been formulated [wadʿ] to convey those meanings. Therefore *muʿarrif/qawl shāriḥ* and *dalīl/ḥujjah* consist of formulated words in which *dālālah lafẓiyyah wadʿiyyah* is found.

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1. What is the definition of *dalālah lafiyyah 'aqliyyah*? Provide an example.

2. Determine which type of *dalālah* [from the six types] is found in the following examples —

    ► The *dalālah* of the paleness of the face upon fear

    ► The *dalālah* of a bell [in schools] upon lunch time

    ► The *dalālah* of "Meow" upon a request for food

    ► The *dalālah* of a high pulse upon sickness

    ► The *dalālah* of the word Khalid upon the entity of Khalid

    ► The *dalālah* of "Uff" upon regret

    ► The *dalālah* of the word Daiz which is heard from someone present upon the fact that they are not dumb

3. What is the definition of *dalālah ghayr lafiyyah wad'iyyah*? Provide an example.

LESSON 5

TYPES OF DĀLĀLAH LAFẒIYYAH WAD'IYYAH

DĀLĀLAH LAFẒIYYAH WAD'IYYAH is of three types —

DĀLĀLAH MUṬĀBAQĪ [COINCIDENTAL SIGNIFICATION]— that *dalālah* of a word upon the total meaning for which it was formulated [*mawdū' lahū*] e.g. the *dalālah* of the word *insān* upon *ḥayawān* and *nāṭiq*.[1]

DĀLĀLAH TAḌAMMUNĪ [PARTIAL SIGNIFICATION] — that *dalālah* of a word upon a part of the meaning for which it was formulated e.g. the *dalālah* of the word *insān* upon either *ḥayawān* or *nāṭiq*.[2]

DĀLĀLAH ILTIZĀMĪ [ASSOCIATIVE SIGNIFICATION] — that *dalālah* of a word upon a meaning which it was not formulated for. However, it is associated to the formulated meaning in the sense that when the formulated meaning is comprehended, this is also comprehended e.g. the *dalālah* of the word *shams* [sun] upon its light.[3]

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[1] The total formulated meaning of *insān* is *ḥayawān nāṭiq*. Therefore, if *insān* is used to signify *ḥayawān nāṭiq*, this is *dalālah muṭābaqī*. In this example *insān* is the *mawdū'* and *ḥayawān nāṭiq* is the *mawdū' lahū*.

[2] *Ḥayawān* and *nāṭiq* are the parts of the total formulated meaning of *insān*. Therefore, if *insān* is used to to signify only *ḥayawān* or only *nāṭiq* then this will be classed as signification of a part of the total formulated meaning.

[3] The total formulated meaning of the *shams* is the star, around which the earth orbits. Although light is not part of it, when the meaning of *shams* is comprehended, its light is also comprehended.

1. What is the definition of *dalālah muṭābaqī*? Provide an example.

2. Determine which type of *dalālah lafẓiyyah wad'iyyah* is found in the following examples —

   ► The *dalālah* of *faras* upon *ḥayawān sāhil*

   ► The *dalālah* of *asad* upon *ḥayawān*

   ► The *dalālah* of *ḥimār* upon *nāhiq*

   ► The *dalālah* of "Uh,Uh" upon chest pain [Think carefully]

   ► The *dalālah* of Hatim Ta'i upon genorosity

3. What is the definition of *dalālah iltizāmī*? Provide an example.

LESSON 6
LAFẒ

DEFINITION OF LAFẒ — that which a human articulates.[1]

There are two types of *lafẓ* —

MUFRAD [SINGULAR] — that *lafẓ* in which a part of the word does not signify a part of the intended meaning [*ma'na maqṣūdī*].[2]

MUFRAD has five scenarios —

1. The word has no parts e.g. *hamzah istifhām*.[3]

2. The word has a part, but the intended meaning does not e.g. the *dalālah* of the word Allāh on its entity.[4]

3. The word has a part, the intended meaning has a part, but a part of the word does not signify a part of the intended

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[1] The definition of *lafẓ* according to the Logicians and the Grammarians is the same. However, the definition of the types is different.

[2] This will be understood from its scenarios.

[3] *Hamzah Istifhām* only has one letter which will be classed as its total and not a part. Therefore, if a word has no parts then how will a part of the word be able to signify a part of the intended meaning?

[4] The word Allāh has four letters, so it has parts. However, the intended meaning of the word Allāh i.e. the entity of Allāh, has no parts. Therefore, if the intended meaning has no parts then how will a part of the word be able to signify a part of the intended meaning?

meaning e.g. the *dālālah* of the word Zayd[1] upon his entity.[2]

4. The word has a part, the intended meaning has a part, a part of the word signifies a part of the meaning, but the meaning is not the intended meaning e.g. the *dālālah* of the word 'Abdullah, as a name, upon his entity.[3]

5. The word has a part, the intended meaning has a part, a part of the word signifies a part of the intended meaning, however, the signification is not intended e.g. the *dālālah* of *ḥayawān nāṭiq*, as a name, upon his/her entity.[4]

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[1] Note: The name of an *insān* refers to three meanings: the meaning of *ḥayawān*, the meaning of *nāṭiq* and the meaning of entity (*shaks* i.e. the specific individual). Therefore, whenever the name of an *insān* is mentioned the above three things will be classed as the intended meaning.

[2] The word Zayd has three letters, so it has parts. The intended meaning of the word Zayd i.e. the meaning of *ḥayawān*, the meaning of *nāṭiq* and the meaning of *shakhs*, also has parts i.e. it has three parts. However, the parts of the word do not signify the parts of the intended meaning i.e. the zaa does not signify the meaning of *ḥayawān*, the yaa does not signify the meaning of *nāṭiq* and the daal does not signify the meaning of *shakhs*. Therefore, although the word and the intended meaning both have parts, signification between the two is not found.

[3] The word 'Abdullah has two parts i.e. 'Abd and Allāh. The intended meaning of the word 'Abdullah i.e. the meaning of *ḥayawān*, the meaning of *nāṭiq* and the meaning of *shakhs*, also has parts. In this the word 'Abd signifies its own meaning (slave) and the word Allāh signifies its own meaning (Lord). However, this is not the intended meaning as 'Abdullah in this case is the name of an *insān*, therefore, it will signify the above three meanings which in this case the word 'Abd and Allāh do not. Therefore, although the word and the intended meaning both have parts and signification is also found, the signification is not upon the intended meaning.

[4] *Ḥayawān Nāṭiq* has two parts i.e. *ḥayawān* and *nāṭiq*. The intended meaning of the word *ḥayawān nāṭiq* i.e. the meaning of *ḥayawān*, the meaning of *nāṭiq* and the meaning of *shakhs*, also has parts. A part of the word signifies a part of the intended meaning i.e. the word *ḥayawān* signifies the meaning of *ḥayawān* (the

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MURAKKAB [COMPOUND] — that *lafẓ* in which a part of the word signifies a part of the intended meaning, e.g.

$$\text{زَيْدٌ قَائِمٌ}$$

"Zayd is standing"[1]

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first part of the intended meaning) and *nāṭiq* signifies the meaning of *nāṭiq* (the second part of the intended meaning). However, in this case this signification is not intended as the entire name of an *insān* signifies a collection of the above three meanings, not in parts.

[1] The word has two parts i.e. Zayd and *qaim*. The intended meaning of the word Zayd *qaim* i.e. Zayd is standing, also has parts. Zayd signifies its meaning i.e. a collection of the three meanings and *qaim* signifies its meaning i.e. the one standing. Therefore, signification between the two is also found. This is the intended meaning of Zayd *qaim*. Therefore, this is a *murakkab*.

EXERCISES

1. What is the definition of *mufrad* and *murakkab*?

2. Determine whether the following words are *mufrad* or *murakkab*. If *mufrad*, determine which type —

   ▸ Bakr is rich | بَكْرٌ غَنِيٌّ

   ▸ "Ba" *ḥarf jar* | بِ

   ▸ Nur al-Haq (name) | نُوْرُ الحَقِّ

   ▸ Khalid | خَالِدٌ

   ▸ Ḥayawān Muftaris (name of lion) | حَيَوَانٌ مُفْتَرِسٌ

   ▸ Al-Qayyum (name of Allāh) | القَيُّوْمُ

   ▸ "Munzu" *ḥarf jarr* | مُنْذُ

   ▸ Nur al-din (not a name) | نُوْرُ الدِّيْنِ

   ▸ Logic | مَنْطِقٌ

   ▸ Al-Manṭiq Al-Jilani | المَنْطِق الجِيْلَانِيّ

3. Explain the types of *mufrad*. Provide examples for each.

LESSON 7

TYPES OF MUFRAD

MUFRAD is of three types with regards to the dependency and independency of its meaning —

ISM [NOUN] — that *mufrad* which has an independent meaning and does not contain a tense, e.g.

زَيْدٌ

"Zayd"[1]

KALIMAH [VERB] — that *mufrad* which has an independent meaning and contains a tense, e.g.

ضَرَبَ

"He (S/M) hit"[2][3]

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[1] The meaning of Zayd can be fully understood without adding any other words which means its meaning is independant and the word Zayd contains no tense.

[2] The meaning of ضَرَبَ can be fully understood without adding any other words, which means its meaning is independant and ضَرَبَ contains the past tense.

[3] The claim that a *kalimah* according to the Logicians is what is referred to as *fi'l* by the Grammarians is incorrect e.g. أَضْرِبُ . This is a *fi'l* according to the Grammarians and not a *kalimah* according to the Logicians. It means "I am hitting" in أَضْرِبُ the *hamzah* signifies the "I" and the *daad, raa* and *baa* signify the meaning of "hitting". Therefore, this is a *murakkab* according to the Logicians as a part of the word signifies a part of the intended meaning. *Fi'l* is a type of *mufrad*. Therefore, أَضْرِبُ cannot be a *fi'l*. However, sometimes a *kalimah* and a *fi'l* can refer to the same thing e.g. ضَرَبَ. According to both the Logicians and the Grammarians, ضَرَبَ conveys its meaning independently and contains a tense and is a type of *mufrad*. Therefore, according to the Grammarians this is a *fi'l* and according to the Logicians this is a *kalimah*.

ADĀT [PARTICLE] — that *mufrad* which does not have an independent meaning, e.g.

<div dir="rtl">

مِنْ وَ اِلٰى

</div>

"From and to"[1]

MUFRAD is of three types with regards to having one meaning —

'ALAM [PROPER NOUN] — that *mufrad* which has one meaning which is specific e.g. Zayd and Baghdad.[2]

MUTAWAṬĪ [UNIFORM SINGULAR] — that *mufrad* which has one meaning which is non-specific and its members are equal in terms of its meaning e.g. *insān*.[3]

MUSHAKKIK [NON-UNIFORM SINGULAR] — that *mufrad* which has one meaning which is non-specific and its members are unequal in terms of its meaning e.g. black and white.[4]

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[1] The meaning of "from" and "to" cannot be fully understood until other words are added i.e. the boy went from the house to the shop. These do not contain any tense. This is known as *ḥarf* in Nahw.

[2] Zayd only has one meaning i.e. the entity of Zayd as a *ḥayawān nāṭiq* and this refers to a specific person. Baghdad only has one meaning i.e. the city in Iraq and this is a specific place.

[3] *Insān* only has one meaning i.e. *ḥayawān nāṭiq*. This does not refer to any person or place in particular. Rather it refers to every *ḥayawān nāṭiq* in the world. All the members of *insān* are equal in terms of being an *insān*. Although they may differ in terms of characteristics.

[4] Black and white only have one meaning i.e. the colour black or white respectively. This does not refer to any person or place in particular. Rather this can be used to refer to anything which possess this colour. The members of black and the members of white are not equal in terms of their blackness and whiteness. Some things are blacker than others and some things are whiter than others e.g. snow is whiter than the teeth of an elephant (which are also white).

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EXERCISES

1. What is the definition of *ism*? Provide an example.

2. Is there a difference between a *kalimah* (in *Manṭiq*) and a *fi'l* (in *Nahw*)? Explain using an example.

3. Determine whether the following words are *ism*, *kalimah* or *adāt* —

   ▶ In | فِيْ
   ▶ Musa | مُوْسٰى
   ▶ He (S/M) honoured | أَكْرَمَ
   ▶ I hit | ضَرَبْتُ
   ▶ 'Abd al-Rahman (name) | عَبْدُ الرَّحْمٰن
   ▶ Hamzah Istifhām | أ
   ▶ You (P/M) wrote | كَتَبْتُمْ

4. What is the definition of *'alam*? Provide an example.

5. What is the difference between *mutawaṭī* and *mushakkik*? Explain using examples.

6. Determine whether the following words are *'alam*, *mutawaṭī* or *mushakkik* —

   ▶ Bakr | بَكْرٌ
   ▶ Existence | وُجُوْدٌ
   ▶ Living being | حَيَوَانٌ
   ▶ Madina | الْمَدِيْنَةُ الْمُنَوَّرَة
   ▶ Cooking | الطَّبْخُ

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LESSON 8
FURTHER TYPES OF MUFRAD

MUFRAD is of four types with regards to having more than one meaning —

MUSHTARAK [HOMONYMOUS CONCEPT] — that *mufrad* which has more than one meaning and has been formulated [*mawdū'*] for each one independently e.g. the word *'ayn*.[1]

NOTE — A *qarīnah* [indicator] is required when using a *lafz mushtarak* that will indicate which meaning is intended in this particular case.[2]

MANQŪL [TRANSFERRED] — that *mufrad* which was initially formulated for one meaning. Later, it was used in another meaning and its use in the first was abandoned e.g. the word *ṣalāh*.[3]

NOTE — The *naql* [transfer] can be due to three things —

1. 'URF [GENERAL PEOPLE] e.g. *dābbah*. This would originally refer to all land animals. Now it refers to four legged animals only because common people started using it this way.

2. SHAR' [THE SHARĪ'AH] e.g. *ṣalāh*. This would originally refer to supplication. The scholars of islamic law changed its meaning so that it now it refers to *namāz* [prayer].

3. IṢṬILĀḤ [SPECIFIC GROUP OF PEOPLE] e.g. *ism*. This would originally mean "name". The scholars of *Nahw* changed it so that it now refers to a *kalimah* which conveys its meaning independently and does not contain a tense.

If its use in the first meaning was not abandoned, rather it is occasionally used in the first meaning and occasionally in the second then it will be from the following two types accordingly.

ḤAQĪQAH [CONCRETE] — that *mufrad* which is used in the meaning which is was formulated for [*mawdū' lahū*][1] e.g. the word *asad* in the meaning of *ḥayawān muftaris*.[2]

MAJĀZ [ABSTRACT] — that *mufrad* which is used in a meaning other than that which it was formulated for[3] e.g. the word *asad* in the meaning of *rajul shuja'*.

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[1] The word *'ayn* has many meanings i.e. eye, knee, elderly woman and fountain, and it has been formulated for each one initially and individually. One *wadi'* (Formulator) formulated *'ayn* in the meaning of eye and another formulated it in the meaning of knee etc.

[2] E.g. If it is said "في عينك كحل", the word *kuhl* (surma) will indicate that *'ayn* here is in the meaning of eye as *kuhl* is applied in the eye.

[3] The word "*ṣalāh*" was originally formulated in the meaning of supplication [dua]. However, it was transferred from its original meaning and is now used to mean prayer [*ṣalāh/namāz*]. Its use in the meaning of supplication has been abandoned.

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[1] i.e. the first meaning.

[2] The word "*asad*" was originally formulated in the meaning of *ḥayawān muftaris* [predatory animal]. However, sometimes it is also used in the meaning of *rajul shuja'* [brave man]. Bravery is a known attribute of a lion. Therefore, when referring to a brave man it is said "جاء الأسد". Now, when the word "*asad*" is used in its original meaning (*ḥayawān muftaris*) it will be *ḥaqīqah* and when it is used in its secondary meaning (*rajul shuja'*) it will be *majāz*.

[3] i.e. the second meaning.

MUFRAD is of two types with regards to its meaning —

MUTARĀDIFĀN [SYNONYMOUS CONCEPTS] — two *mufrads* which have one meaning e.g. *asad* and *layth*.[1]

MUTABĀINĀN [DISSIMILAR CONCEPTS] — two *mufrads* which have two different meanings e.g. *insān* and *ḥajar*.[2]

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[1] *Asad* and *layth* are words which both refer to a lion.

[2] *Insān* means human and *ḥajar* means stone.

EXERCISES

1. What is the definition of *mushtarak*? Provide an example.

2. How does one determine which meaning of a *mushtarak* is intended in a specific place?

3. Determine whether the following words are *ism*, *kalimah* or *adāt* —

   ▶ Zakah | زَكَاة

   ▶ Letter | رِسَالَة

   ▶ Nation | الأُمَّةُ

   ▶ Lion (in the meaning of predator) | أَسَدٌ بمعنَى مُفْتَرِسٌ

   ▶ Human (in the meaning of rational being) | إِنْسَانٌ بمعنَى حَيَوَانٌ نَاطِقٌ

   ▶ Snake (in the meaning of treacherous person | حَيَّةٌ

4. What is the difference between *ḥaqīqah* and *majāz*? Provide examples.

5. What is the definition of *mutabāyinān*? Provide an example.

6. Determine whether the following words are *mutasāwiyān* or *mutabāyinān* —

   ▶ إِنْسَانٌ وَ بَشَرٌ

   ▶ كِتَابٌ وَ قَلَمٌ

   ▶ بَحْرٌ وَ شَجَرٌ

   ▶ غُلَامٌ وَ وَلَدٌ

   ▶ صَمَدٌ وَ قَدِيمٌ

LESSON 9
TYPES OF MURAKKAB

MURAKKAB is of two types:

MURAKKAB TĀM [COMPLETE COMPOUND][1] — that *murakkab* from which the listener obtains complete information or it is a demand, e.g.

<div dir="rtl">

زَيْدٌ قَائِمٌ وَ إِضْرِبْ
</div>

"Zayd is standing, Hit!" [2]

MURAKKAB NĀQIS [INCOMPLETE COMPOUND] — that *murakkab* from which the listener does not obtain complete information and it is not a demand, e.g.

<div dir="rtl">

غُلَامُ زَيْدٍ
</div>

"Servant of Zayd" [3]

---

[1] The Logicians and the Grammarians define *murakkab tām* and *murakkab nāqis* in the same way.
[2] From "Zayd is standing" we have obtained complete information regarding Zayd i.e. that he is standing. From "hit!" we have received a demand.
[3] In this we have not obtained any information regarding the servant of Zayd. We do not know whether he is standing or sitting ect.

MURAKKAB TĀM is of two types:

KHABAR/QADIYYAH [PROPOSITION][1] — that *murakkab tām* in which the speaker can be attributed with truth or falsehood, e.g.

<div dir="rtl">

زَيْدٌ قَائِمٌ
</div>

"Zayd is standing" [2]

INSHĀ [CREATIVE] — that *murakkab tām* in which the speaker cannot be attributed with truth or falsehood,

<div dir="rtl">

إِضْرِبْ
</div>

"Hit!" [3]

MURAKKAB NĀQIS is of two types:

MURAKKAB TAQYĪDĪ [BOUND COMPOUND] — that *murakkab nāqis* in which the second part is a restriction [qayd] for the first, e.g.

<div dir="rtl">

غُلَامُ زَيْدٍ وَ رَجُلٌ عَالِمٌ
</div>

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[1] The Logicians and the Grammarians define *khabar* and *inshā* in the same way.
[2] When someone says that "Zayd is standing" we can attribute the speaker with truth or falsehood in the sense that if Zayd is actually standing he'll be attributed with truth and if he is not, he'll be attributed with falsehood.
[3] If someone says "hit!" we cannot attribute the speaker with truth or falsehood as this is not information. This is a demand.

"Servant of Zayd ¹, scholarly man ² ³"

MURAKKAB GHAYR TAQYĪDĪ [UNBOUND COMPOUND] —
that *murakkab nāqis* in which the second part is not a restriction
for the first, e.g.

<div dir="rtl">

فِي الدَّارِ

</div>

"In the house" ⁴

NOTE — The discussion regarding *alfāẓ* has finished. In Section 2
we shall discuss regarding *ma'ānī* [meanings].

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¹ *Ghulam* was general. We did not know to whom it belonged. When it was said
"Servant of Zayd", we now know that it belongs to Zayd. Therefore, we have
restricted the *ghulam* within the possession of Zayd i.e. nobody else possess him.
Murakkab iḍāfī is a *murakkab nāqis taqyīdī*.

² *Rajul* was general. We did not know whether the man is a scholar or a non-
scholar. When it was said "scholarly man", we now know that the man is a
scholar. Therefore, we have restricted the man with being a scholar i.e. he is not
a non-scholar. *Murakkab tawsifi* is a *murakkab nāqis taqyīdī*.

³ Note: Being first and second is referred to in terms of status and not in terms
of place in the sentence. This is because hal and zu al-haal, zarf and mazruf are
also classed as *murakkab taqyīdī*, however, sometimes the hal appears first in the
sentence even though its a restriction for the first i.e. the zu al-hal etc.

⁴ In this example the first part is *fi* which is a *ḥarf jarr*. This cannot be restricted
with anything.

EXERCISES

1. What are the two types of *murakkab*? Explain using examples.

2. What is the definition of *inshā*? Provide an example.

3. Determine whether the following words are *ism*, *kalimah* or *adāt* —

   ► Do not laugh! | لَا تَضْحَكْ

   ► I hit | إِضْرِبْ

   ► From the school | مِنَ الْمَدْرَسَةِ

   ► Zayd is a scholar | زَيْدٌ عَالِمٌ

   ► On the roof | عَلَى السَّطْحِ

   ► A gnostic woman | الْمَرْأَةُ الْعَارِفَةُ

   ► If only youth would return | لَيْتَ الشَّبَابَ يَعُوْدُ

   ► Do you have Al-Manṭiq Al-Jilani? | أَعِنْدَكَ الْمَنْطِقُ الْجِيْلَانِي؟

   ► Prehaps Manṭiq is easy | لَعَلَّ الْمَنْطِقَ سَهْلٌ

   ► Bakr was given a Dirham | أُعْطِيَ بَكْرٌ دِرْهَمًا

4. What is a *murakkab taqiyidi*? Provide an example.

SECTION 2

IMPORTANT TERMS

JAWHAR [SUBSTANCE] — independently existent.

'ARAḌ [ACCIDENT] — dependently existent.

AL-AB'ĀD AL-THALĀTHA — the three dimensions; *ṭūl* [height], *'ard* [width] and *'umuq* [depth].

QĀBIL AL-AB'ĀD AL-THALĀTHAH — one who possesses the three dimensions.

JISM/JISM MUṬLAQ — that *jawhar* which possesses the three dimension.

NAFS NĀṬIQAH — that *jawhar* which does not possess the three dimensions and manages the body.

JISM NĀMĪ — that *jism* which has the ability to grow.

JAMĀD — that *jism* which does not have the ability to grow.

ḤASSĀS — the one who possesses the hawas *khamsah zhahira* (the five senses).

MUTAḤARRIK BI AL-IRĀDAH — the one who moves out of choice.

NĀṬIQ — the one who possesses the rational faculty.

SĀHIL — the one who neighs.

NĀHIQ — the one who brays.

NĀBIḤ — the one who barks.

MUFTARIS — the one who tears apart.

ḤAYAWĀN — the one who is a *jawhar*, *jism nāmī*, *ḥassās* and *mutaharrik bi al-iradah*.

SHAJAR [TREE] — that which is a *jawhar* and a *jism nāmī*, but not a *ḥassās*.

INSĀN [HUMAN BEING] — the one who is a *ḥayawān* and a *nāṭiq*.

FARAS [HORSE] — the one who is a *ḥayawān* and a *sāhil*.

ASAD [LION] — the one who is a *ḥayawān* and a *muftaris*.

ḤIMĀR [DONKEY] — the one who is a *ḥayawān* and a *nāhiq*.

KALB [DOG] — The one who is a *ḥayawān* and a *nābiḥ*.

AJNĀS AL-ARBA'AH

Tartīb	Ajnās
Jins 'Alī	Jawhar
Jins Muṭawāsit	Jism Muṭlaq
Jins Muṭawāsit	Jism Nāmī
Jins Sāfil	Ḥayawān

ANAWĀ' AL-ARBA'AH

Tartīb	Anwā'
Naw' 'Alī	Insān
Naw' Mutawāsit	Ḥayawān
Naw' Mutawāsit	Jism Nāmī
Naw' Sāfil	Jism Muṭlaq

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LESSON 1

MAFHŪM

DEFINITION OF MAFHŪM — that which is in the mind.[1]

MAFHŪM is of two types —

KULLĪ [UNIVERSAL CONCEPT] — that *mafhūm* which has many members[2] [*afrad*][3] e.g. *Insān*.[4]

JUZ'Ī [CONCRETE DIVISIVE CONCEPT] — that *mafhūm* which only has one member e.g. Zayd[5] and this book.[6]

KULLĪ is of six types with regards to the existence and non-existence of its members —

1. That *kullī* in which the existence of its members is impossible e.g. A partner of Allāh.[7]

2. That *kullī* in which the existence of its members is possible, but it has no members e.g. *'Anqā.'*[1]

3. That *kullī* in which the existence of its members is possible, however, it only has one member and the existence of other members is impossible e.g. *wājib al-wujūd.*[2]

4. That *kullī* in which the existence of its members is possible, however, it only has one member and the existence of other members is possible e.g. the Sun.[3]

5. That *kullī* of which many members exist and they are *mutanāhī* [limited] e.g. the *sab' sayyārah* [the seven planets].[4]

6. That *kullī* of which many members exist and they are *ghayr mutanāhī* [unlimited] e.g. the humans.[5]

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[1] In the form of a concept.

[2] When not bringing any secondary factors into consideration e.g. *Ilāh* [god] is a *kullī*, it can have many members. However, when we bring secondary factors into consideration i.e. the proof of there only being one God, this will no longer remain a *kullī*. Rather, it will become a *juz'ī*. Therefore, the non-consideration of secondary factors is necessary.

[3] A member of a *kullī* is also known as *juz'ī iḍāfī*.

[4] The word "*insān*" means *ḥayawān nāṭiq* [rational living being]. Therefore, every *ḥayawān nāṭiq* can be referred to as *insān* e.g. Zayd, 'Amr, Bakr and Khalid etc.

[5] The word "Zayd" means *ḥayawān nāṭiq ma' al-tashakkhuṣ*. *Tashakkuṣ* refers to five things: complexion, behaviour, height, stature and facial features. One may argue that there are many people named Zayd so how can this be a *juz'ī*? The answer is that although many people share the name "Zayd", each Zayd will differ in terms of *tashakkuṣ* which makes each Zayd a unique individual, a *juz'ī*.

[6] When we say "this book" it refers to a specific book. Therefore, this will be a *juz'ī*. As for "book", this is a *kullī*.

[7] "Partner of Allāh" is such a *mafhūm* which can "rationally" have more than one

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member. However, the existence of those members is impossible as Allāh is One and has no partners.

[1] This is a bird which has two wings; one in the east and one in the west. Until now it does not exist (i.e. has no members). However, its existence is possible.

[2] *Wājib al-wujūd* refers to the one whose existence is necessary. Now it is "rationally" possible for this to have many members. However, we see that only Allāh is *wājib al-wujūd* and for anyone else to be *wājib al-wujūd* is impossible as this would entail *shirk*.

[3] Rationally there can be more than one sun. However, we see that there is only one sun. The existence of another sun is possible.

[4] According to the Philosophers there are only seven planets. They are: *Shams* [Sun], *Qamar* [Moon], *Mirrīkh* [Mars], *Zuharah* [Venus], *Zuḥal* [Saturn], *'Uṭārid* [Mercury] and *Mushtarī* [Jupiter]. These all exist and are limited as we know they are seven in number.

[5] Human beings exist. However, they are unlimited in the sense that we cannot fix a number for how many members there are. This is because every second there are many new members and every second there are members which cease to exist. They are not unlimited in the sense that they've always existed and will always will exist.

1. What is the definition of a *kullī*? Provide an example.

2. Why must secondary factors not be taken into consideration when determining whether something is a *kullī* or *juz'ī*? Explain using an example.

3. Determine whether the following words are *kullī* or *juz'ī*.
   If   *kullī*, state which of the six types it belongs to —

   ► This house | هٰذَا الْبَيْتُ

   ► Pen | قَلَمٌ

   ► Khālid | خَالِدٌ

   ► Living being | حَيَوَانٌ

   ► That city | ذٰلِكَ الْبَلَدُ

   ► My mum | أُمِّيْ

   ► Father | أَبٌ

   ► Logician | مَنْطِقِيٌّ

   ► Madīna | الْمَدِيْنَةُ الْمُنَوَّرَةُ

4. State briefly the types of a *kullī* with regards to the existence and non-existence of its members. Provide examples for each.

LESSON 2
AL-NISAB AL-ARBA'AH

KULLĪ is of four types with regards to its relationship with another *kullī* —

MUTASĀWIYĀN [EQUIVALENT] — two *kullī* which have the same members e.g. *Nāṭiq* and *insān*.[1]

MUTABĀYINĀN [NON-EQUIVALENT] — two *kullī* which have completely different members e.g. *Insān* and *faras*.[2]

A'AM AKHAṢ MUṬLAQ [MORE GENERAL AND MORE SPECIFIC WITHOUT EXCEPTION] — two *kullīs* from which one has all the members of the other, however, the other does not have all the members of the first e.g. *Insān* and *ḥayawān*.[3]

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[1] i.e. every member of *nāṭiq* is a member of *insān* and every member of *insān* is a member of *nāṭiq*. This is because only an *insān* is a *nāṭiq*. Therefore, every *nāṭiq* is an *insān*.

[2] i.e. no member of *insān* is a member of *faras* and no member of *faras* is a member of *insān*. This is because *insān* refers to a *ḥayawān nāṭiq* and *faras* refers to a *ḥayawān sāhil* which are two completely different entities.

[3] i.e. every *insān* is a *ḥayawān*. However, not every *ḥayawān* is an *insān*. This is because a non-*insān* can also be a *ḥayawān* e.g. *Faras*. In this *ḥayawān* is *'am* [general] as it has more members and *insān* is *khāṣ* [specific] as it has less members. In *a'am akhaṣ muṭlaq* there are two scenarios: one in which there is an individual who is a member of both i.e. a member of *insān* and *ḥayawān*, and another in which one is only a member of the *'am* (*ḥayawān*) e.g. *Faras*. There cannot be an individual who is only a member of the *khāṣ* (*insān*) because every member of the *khāṣ* is a member of the *'am*. Therefore, if an individual is a member of *insān* he must be a member of *ḥayawān* also. However, not every member of *ḥayawān* must be a member of *insān*.

A'AM AKHAṢ MIN WAJH [MORE GENERAL AND MORE SPECIFIC FROM A PERSPECTIVE] — two *kullī* from which each one has some members of the other e.g. White and *ḥayawān*.[1]

NOTE — These are four relationships — *Tassṣwī, Tabāyun, 'Umūm Khuṣuṣ Muṭlaq* and *'Umūm Khuṣuṣ Min Wajh*. These are known as *al-nisab al-arba'ah* [the four relationships].[2]

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[1] i.e. some members of white (i.e. things which are white) are *ḥayawān* and some members of *ḥayawān* are white. Not everything which is white is a *ḥayawān* e.g. white paper, and not every *ḥayawān* is white e.g. black dog. In this white is *'ām* as it has more members (i.e *ḥayawān* and non-*ḥayawān*) and *ḥayawān* is *khāṣ* as it has less members. In *a'am akhaṣ min wajh* there are three scenarios: one in which there is an individual who is a member of both e.g. a white dog. Another in which one is only a member of the *'ām* (white) e.g. white paper and one in which one is only a member of the *khāṣ* (*ḥayawān*) e.g. black dog.

[2] When examining any two *kullī*, one of these four relationships will be found.

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EXERCISES

1. What is the definition of *mutabāyinān*? Explain using an example.

2. What is the definition of *a'am akhāṣ min wajh*? Explain using an example.

3. Determine the *nisbah* in the following examples —
   ► Pen and pencil | قَلَمُ الحِبْرِ وَ قَلَمُ الرَّصَاصِ
   ► Muslim and human | مُسْلِمٌ وَ إِنْسَانٌ
   ► Living being and lion | حَيَوَانٌ وَ أَسَدٌ
   ► Ism fā'il and fā'il | إِسْمُ الفَاعِلِ وَ الفَاعِلُ
   ► Stone and jamād | حَجَرٌ وَ جَمَادٌ

4. Is it possible for two *kullī* to have more than one *nisbah* (relationship) between them?

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LESSON 3

TYPES OF KULLĪ

KULLĪ is of five types[1] with regards to its members —

JINS [GENUS] — that *kullī* which is a part of the *ḥaqīqah* [reality] of its members and is used for members which have different realities [*mukhtalif al-ḥaqāʾiq*] e.g. *Ḥayawān*.[2]

NAW' [SPECIES] — that *kullī* which is equivalent to the *ḥaqīqah* of its members and is used for members which have the same reality [*muttafiq al-ḥaqāʾiq*] e.g. *Insān*.[3][4]

FAṢL [DIFFERENTIA] — that *kullī* which is a part of the *ḥaqīqah* of its members and creates a distinction between one *naw'* and the rest e.g. *Nāṭiq*.[5]

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[1] These are known as *al-kulliyat al-khamsah*.

[2] The members of *ḥayawān* are *insān, faras, asad* etc. The *ḥaqīqah* (reality) of *insān* is *ḥayawān nāṭiq* and the *ḥaqīqah* of *faras* is *ḥayawān sāhil*. *Ḥayawān* is a part of the *ḥaqīqah* of both *insān* and *faras* and *insān* and *faras* are two different *ḥaqīqah*. Therefore, *ḥayawān* is a *kullī jins*.

[3] The members of *insān* (*ḥayawān nāṭiq*) are Zayd, 'Amr, Bakr ect. The *ḥaqīqah* of Zayd is *ḥayawān nāṭiq* (*ma al-tashakkuṣ*) and the the *ḥaqīqah* of 'Amr is *ḥayawān nāṭiq* (*ma al-tashakkuṣ*). *Insān* (*ḥayawān nāṭiq*) is equivalent to the *ḥaqīqah* of both Zayd and 'Amr. Therefore, *insān* is a *kullī naw'*.

[4] The members of a *kullī jins* (*ḥayawān*) which have different *ḥaqīqah* i.e. *insān* and *faras*, are all *kullī naw'*. e.g. *Insān* is a *kullī naw'* and *faras* is a *kullī naw'* etc.

[5] The *ḥaqīqah* of all the members of *ḥayawān* consists of "*ḥayawān*". E.g. *Insān* (*ḥaqīqah* is *ḥayawān nāṭiq*) and *faras* (*ḥaqīqah* is *ḥayawān sāhil*) etc. Therefore, *jins* is the factor of similarity i.e. it shows the similarity between two *ḥaqīqah* e.g. the similarity between *insān* and *faras* is that they are both *ḥayawān*. Now, we also require a factor of differentiation i.e. something which shows the difference between two *ḥaqīqah*. *Faṣl* is the factor of differentiation e.g. *Insān* and *faras* are both *ḥayawān*. However, when we say that *insān* is a *ḥayawān nāṭiq*, "*nāṭiq*"

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KHĀṢṢAH [PARTICULAR ACCIDENT] — that *kullī* which is not a part of the *ḥaqīqah* of its members and is specific to one *naw'* e.g. *Ḍāḥik* [the one who laughs].[1]

'ARAḌ 'ĀM [COMMON ACCIDENT] — that *kullī* which is not a part of the *ḥaqīqah* of its members and is not specific to one *naw'* e.g. *Mashī* [the one who walks].[2]

KULLĪ is of two types with regards to being a part of the *ḥaqīqah* of its members or not —

KULLĪ ZĀTĪ — that *kullī* which is not a part of the *ḥaqīqah* of its members e.g. *Jins, naw'* and *faṣl*.[3]

KULLĪ 'ARAḌĪ — that *kullī* which is not a part of the *ḥaqīqah* of its members e.g. *Khaṣṣah* and *'araḍ 'am*.

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differentiates *insān* from *faras* as only an *insān* is a *nāṭiq*. Also when we say that *faras* is a *ḥayawān sāhil*, "*sāhil*" differentiates *faras* from *insān* as only a *faras* is a *sāhil*. Both *nāṭiq* and *sāhil* are a part of the *ḥaqīqah* and differentiate *insān* and *faras* from each other. Therefore, they are both *kullī faṣl*.

[1] *Ḍāḥik* is specific to *insān* i.e. only humans laugh, and is not a part of the *ḥaqīqah* of *insān* (*ḥayawān nāṭiq*) i.e. it is not a part of it. Therefore, *ḍāḥik* is a *kullī khāṣṣah*.

[2] *Mashī* is not specific to one *naw'* e.g. *Insān* is a *mashī* as well as *faras* and these are two completely different *naw'*. Also, this is not a part of the *ḥaqīqah* of both *insān* (*ḥayawān nāṭiq*) and *faras* (*ḥayawān sāhil*) i.e. its not a part of it. Therefore, *mashī* is a *kullī 'araḍ 'am*.

[3] *Jins* and *faṣl* are a part of the *ḥaqīqah* of their members and *naw'* is equivalent to the *ḥaqīqah* of its members. Therefore, whether they are a part or equivalent to the *ḥaqīqah* of their members, they are not outside it.

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1. Explain in detail any two of the *al-kulliyāt al-khamsah* using examples.

2. What is the definition of *kullī ʿaraḍi*? Provide two examples.

3. Determine which type of *al-kulliyāt al-khamsah* the following examples belong to and whether they are *kullī zātī* or *kullī ʿaraḍi* —

   ► فَرَسٌ ، حَيَوَانٌ سَاهِلٌ
   ► حُسْنٌ
   ► نَاهِقٌ
   ► حِمَارٌ ، حَيَوَانٌ نَاهِقٌ
   ► مُفْتَرِسٌ

4. In the *ḥaqīqah* of an individual what use is there of the *jins* and *faṣl*?

LESSON 4

TYPES OF JINS

JINS is of two types —

JINS QARĪB [NEAR GENUS] — that *kullī* which always occurs as the answer to a question regarding any two *ḥaqīqah* (from a genus) using *mā humā* [1] (What are they?) e.g. Ḥayawān for *insān*. [2]

JINS BAʿĪD [REMOTE GENUS] — that *kullī* which occasionally occurs as the answer to a question regarding any two *ḥaqīqah* (from

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[1] In this case *mā humā* is used to determine the factor which unites the two *ḥaqīqah* mentioned i.e. if we question regarding *insān* and *faras* using *mā humā*, we want to know "what is similar between *insān* and *faras*?"

[2] Some of the most famous members of *ḥayawān* are: *insān* (human), *faras* (horse), *ghanam* (sheep), *baqar* (cow), *ibil* (camel), *fīl* (elephant), *asad* (lion) and *ḥimār* (donkey). Now, if we say *al-insān wa al-faras mā humā* (What are a human and a horse?), the answer will be *ḥayawān*. If we say *al-insān wa al-ghanam mā humā*, the answer will be *ḥayawān* and if we say *al-ghanam wa al-baqar mā humā* the answer will be *ḥayawān* and so on i.e. if we take any two *ḥaqīqah* (i.e. *insān*, *faras* etc) from the members of a *kullī jins* (in this case *ḥayawān*) and question regarding them using *mā humā*, the answer will always be *ḥayawān*. Therefore, we know that *ḥayawān* is the *jins qarib* of *insān*, *faras* etc. In other words, the *jins* which is right at the bottom. [See diagram in the important terms of section 2].

a genus) using *mā humā* e.g. *Jism nāmī* for *insān*.[1][2]

JINS is of three types with regards to its order [3] —

JINS ʿĀLĪ [HIGHER GENUS] — that *jins* below which there is another *jins*, however, there is no *jins* above it e.g. *Jawhar*[4]. This is also known as *jins al-ajnās*.

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[1] *Jism nāmī* is a *kullī jins*. Its members are the same as *ḥayawān* with an addition of *shajar* (tree). Now from its members if we take *insān* and *shajar* and say *al-insān wa al-shajar mā humā* (What are a human and a tree?), the answer will be *jism nāmī*. If we say *al-faras wa al-shajar mā humā*, the answer will again be *jism nāmī*. However, if we take *insān* and *faras* (which are both members of *jism nāmī*) and say *al-insān wa al-faras mā humā*, the answer will be *ḥayawān*, not *jism nāmī*. Therefore, we know that *jism nāmī* is such a *kullī jins* which occasionally occurs as the answer regarding any two of its members using *mā humā* and that it is the *jins baʿīd* of *insān*, *faras* and all the other members of *ḥayawān*.

[2] Note: *Insān* is a member of *ḥayawān*. *Ḥayawān* is what creates similarity between *insān* and all its other members [e.g. *faras*, *asad*, *ḥimār*]. Therefore, *ḥayawān* is the *jins qarīb* of *insān*. *Ḥayawān* is a member of *jism nāmī*. *Jism nāmī* is what creates similarity between *ḥayawān* and all its other members [e.g. *Shajar*]. Therefore, *jism nāmī* is the *jins qarīb* of *ḥayawān*. *Jism nāmī* is a member of *jism muṭlaq*. *Jism muṭlaq* is what creates similarity between *jism nāmī* and all its other members [e.g. *Jamād*]. Therefore, *jism muṭlaq* is the *jins qarīb* of *jism nāmī*. *Jism muṭlaq* is a member of *jawhar*. *Jawhar* is what creates similarity between *jism muṭlaq* and all its other members [e.g. *Nafs nāṭiqah*]. Therefore, *jawhar* is the *jins qarīb* of *jism muṭlaq*. Now, after knowing the *jins qarīb* of all the *anwāʿ* [*ḥaqīqī* and *iḍāfī*], it should be known that the *jins qarīb* of a *nawʿ* will be its *jins qarīb* and will be a *jins baʿīd* for all the *anwāʿ* [*ḥaqīqī* and *iḍāfī*] below it e.g. the *jins qarīb* of *jism muṭlaq* is *jawhar*. Therefore, this will be a *jins baʿīd* for *jism nāmī*, *ḥayawān* and *insān* etc. (This will be clear after studying Lesson 5.)

[3] *Ḥayawān* is the *jins* of *insān*, *faras* etc. *Jism nāmī* is the *jins* of *ḥayawān* etc. Starting from the top, the order of the *ajnās* (plural of *jins*) is as follows: *Jawhar*, *jism muṭlaq*, *jism nāmī* and then *ḥayawān*.

[4] Below *jawhar* there is *jism muṭlaq*, however, there is no *jins* above it.

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JINS SĀFIL [LOWER GENUS] — that *jins* above which there is another *jins*, however, there is no *jins* below it e.g. *Ḥayawān*.[1]

JINS MUTAWĀSSIṬ [MIDDLE GENUS] — that *jins* which has a *jins* below it and another *jins* above it e.g. *Jism nāmī* and *jism muṭlaq*.[2]

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[1] Above *ḥayawān* there is *jism nāmī*, however, there is no *jins* below it.

[2] Above *jism nāmī* is *jism muṭlaq* and below it is *ḥayawān*. Above *jism muṭlaq* is *jawhar* and below it is *jism nāmī*.

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EXERCISES

1. Explain what a *jins qarīb* is using an example.
2. Define *jins sāfil*. Provide an example.
3. Determine whether the following examples are *jins qarīb* or *jins ba'īd* —

   ▶ *Ḥayawān* for *asad*

   ▶ *Jism muṭlaq* for *insān*

   ▶ *Jism nāmī* for *insān*

   ▶ *Ḥayawān* for *faras*

   ▶ *Jawhar* for *ḥimār*

4. Determine which type of *jins* the following examples are in terms of order and provide a reason for your answer —

   ▶ *Jism nāmī*

   ▶ *Jism muṭlaq*

   ▶ *Insān*

   ▶ *Ḥayawān*

   ▶ *Jawhar*

LESSON 5
TYPES OF NAW' AND FAṢL

NAW' is of two types —

NAW' ḤAQĪQĪ [ORIGINAL SPECIES] — that *kullī* which is equivalent to the *ḥaqīqah* of its members and is used for members which have the same reality [*muttafiq al-ḥaqā'iq*][1] e.g. *Insān*.

NAW' IḌĀFĪ [APPENDED SPECIES] — that *ḥaqīqah* which if added with another *ḥaqīqah* and questioned regarding using *mā humā*, the answer will be a *kullī jins* e.g. *Insān* [2] and *ḥayawān*.[3]

NAW'[4] is of three types with regards to its order —

NAW' 'ĀLĪ [HIGHER SPECIES] — that *naw'* below which there is another *naw'*, however, there is no *naw'* above it e.g. *Jism muṭlaq*.[5]

NAW' SĀFIL [LOWER SPECIES] — that *naw'* above which there is another *naw'*, however, there is no *naw'* below it e.g. *Insān*.[6] This is also known as *naw' al-anwā'*.

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[1] As mentioned previously.

[2] If we question regarding *insān* and *faras* using *mā humā*, the answer will be *ḥayawān* which is a *jins*. Therefore, *insān* and *faras* are both *naw' iḍāfī* (as well as *naw' ḥaqīqī*).

[3] If we question regarding *ḥayawān* and *shajar* using *mā humā*, the answer will be *jism nāmī* which is a *jins*. Therefore, *ḥayawān* and *shajar* are both *naw' iḍāfī*. However, *ḥayawān* is not a *naw' ḥaqīqī*.

[4] Both *naw' ḥaqīqī* and *iḍāfī* are referred to here.

[5] Below this is *jism nāmī* which is a *naw' iḍāfī*. Above it is *jawhar* which is neither a *naw' ḥaqīqī* nor a *naw' iḍāfī*.

[6] Above this there is *ḥayawān* which is a *naw' iḍāfī*. However there is no *naw'* below this as those below *insān* are *juz'ī*, not *kullī* e.g Zayd, 'Amr and Bakr etc.

NAW' MUTAWĀSSIṬ [MIDDLE SPECIES] — that *naw'* which has another *naw'* below it and another *naw'* above it e.g. *Jism nāmī* [1] and *ḥayawān*. [2]

FAṢL is of two types —

FAṢL QARĪB [NEAR DIFFERENTIA] — that *faṣl* which creates a distinction between one *naw'* and the rest in terms of the *jins qarīb* e.g. *Nāṭiq* for *insān*.[3]

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[1] Above *jism nāmī* is *jism muṭlaq* which is a *naw' iḍāfī* and below *jism nāmī* is *ḥayawān* which is also a *naw' iḍāfī*.

[2] Above *ḥayawān* is *jism nāmī* which is a *naw' iḍāfī* and below it is *insān* which is a *naw' ḥaqīqī*.

[3] *Nāṭiq* creates a distinction between *insān* and all the other members which are similar to *insān* in terms of the *jins qarīb* (*ḥayawān*) i.e. *Faras, ghanam, baqar, ibil, fil, asad* and *ḥimār* etc. Only *insān* is a *nāṭiq* and so it is differentiated from the other *afrad*.

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FAṢL BA'ĪD [REMOTE DIFFERENTIA] — that *faṣl* which creates a distinction between one *naw'* and the rest in terms of the *jins ba'īd* e.g. *Ḥassās* for *insān*. [1] [2]

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[1] *Ḥassās* creates a distinction between *insān* and all the other members which are similar to *insān* only in terms of the *jins ba'īd* (*jism nāmī*) which in this case is only *shajar*. A *shajar* is not a *ḥassās*. All the other members of *ḥassās* are also members of *ḥayawān*. Therefore, they are also *ḥassās*. In other words, the *faṣl* which creates a distinction between one member and some (or even one in this case) other members.

[2] Note: *Insān* is a member of *ḥayawān*. *Nāṭiq* is what differentiates *insān* from all the other members of *ḥayawān* [e.g. *Faras, ḥimār, asad* etc]. Therefore, it is the *faṣl qarīb* of *insān*. *Ḥayawān* is a member of *jism nāmī* [e.g. *Shajar*]. *Ḥassās* is what differentiates *ḥayawān* from all the other members of *jism nāmī*. Therefore, it is the *faṣl qarīb* of *ḥayawān*. *Jism nāmī* is a member of *jism muṭlaq*. *Nāmī* is what differentiates *jism nāmī* from all the other members of *jism muṭlaq* [e.g. *Jamād*]. Therefore, it is the *faṣl qarīb* of *jism nāmī*. *Jism muṭlaq* is a member of *jawhar*. *Qabil ab'ād thalāthah* is what differentiates *jism muṭlaq* from all the other members of *jawhar* [e.g. *Nafs nāṭiqah*]. Therefore, it is the *faṣl qarīb* of *jism muṭlaq*. Now, after knowing the *faṣl qarīb* of all the *anwa'* [*ḥaqīqī* and *iḍāfī*], it should be known that the *faṣl qarīb* of a *naw'* will be its *faṣl qarīb* and will be a *faṣl ba'īd* for all the *anwa'* [*ḥaqīqī* and *iḍāfī*] below it e.g. the *faṣl qarīb* of *jism muṭlaq* is *qabil ab'ād thalāthah*. This will be a *faṣl ba'īd* for *jism nāmī, ḥayawān* and *insān* etc.

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1. What is the definition of *naw' iḍāfī*? Explain using an example.

2. Think carefully and determine which *nisbah* is found between *naw' ḥaqīqī* and *naw' iḍāfī*.

3. Determine which type of *naw'* the following examples are in terms of order and provide a reason for your answer —

   ▶ *Ḥayawān*

   ▶ *Fars*

   ▶ *Jism nāmī*

   ▶ *Insān*

   ▶ *Jawhar*

   ▶ *Jism muṭlaq*

   ▶ *Asad*

4. Determine whether the following examples are *faṣl qarīb* or *ba'īd* —

   ▶ *Nāṭiq* for *insān*

   ▶ *Qabil ab'ād thalāthah* for *jism nāmī*

   ▶ *Nāmī* for *jism nāmī*

   ▶ *Nāmī* for *insān*

   ▶ *Ḥassās* for *asad*

   ▶ *Qabil ab'ād thalāthah* for *ḥimār*

   ▶ *Nāmī* for *kalb*

   ▶ *Ḥassās* for *ḥayawān*

LESSON 6

TYPES OF KULLĪ 'ARAḌĪ

KULLĪ 'ARAḌĪ [1] is of two types —

'ARAḌ LĀZIM [NECESSARY ACCIDENT] — that *kullī 'araḍī* in which it is impossible for it to part from the *mahiyyah* [entity].

'ARAḌ MUFARIQ [DISENGAGING ACCIDENT] — that *kullī 'araḍī* in which it is possible for it to part from the *mahiyyah*.[2]

LĀZIM is of three types —

LĀZIM AL-MAHIYYAH [NECESSARY FOR THE ENTITY] — that *lāzim* in which it is impossible for it to part from the *mahiyyah*, (without taking the *wujūd dhihnī* and *wujūd khāriji* in account) e.g. being even for the number four. [3]

LĀZIM WUJŪD AL-KHĀRIJI [NECESSARY FOR THE OUTWARD EXISTENCE] — that *lāzim* in which it is impossible for it to part from the thing in terms of its *wujūd khāriji* e.g. burning for fire. [4]

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[1] As mentioned previously an *'araḍ* is dependently existent i.e. it depends on something else to exist.

[2] Therefore, so as long as it is established with the *mahiyyah* it will be existent. When it aparts from the *mahiyyah* it will cease to exist.

[3] i.e. whether the number four is in the mind or otherwise, it will always be even. Therefore, being even is necessary for the entity of the number four.

[4] i.e. when there is a fire (in reality) there will be burning. However, if someone pictures a fire in their mind, there will not be any burning. If there were burning in terms of the *wujūd dhihni*, the mind would also be on fire.

LĀZIM WUJŪD AL-DHIHNĪ [NECESSARY FOR THE MENTAL EXISTENCE] — that *lāzim* in which it is impossible for it to part from the thing in terms of its *wujūd dhihnī* e.g. being a *kullī* for the word *insān*. [1]

'ARAḌ MUFĀRIQ is of two types —

QĀBIL AL-ZAWĀL [CEASING] — that *'araḍ mufāriq* which occasionally parts from its *m'arūd* e.g. the paleness of someone in fear. [2]

GHAYR QĀBIL AL-ZAWĀL [NON-CEASING] — that *'araḍ mufariq* which never parts from its *m'arud* e.g. movement for the celestial sphere (*falak*). [3]

JUZ'Ī is of two types —

JUZ'Ī ḤAQĪQĪ [ORIGINAL CONCRETE DIVISIVE CONCEPT] — that *mafhūm* which only has one member [1] e.g. Zayd.

JUZ'Ī IḌĀFĪ [APPENDED CONCRETE DIVISIVE CONCEPT] — that *mafhūm* which is more specific and is below something more general [al-akhaṣ taḥt al-a'ām] e.g. *Insān* in relation to *ḥayawān*. [2]

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[1] Being a *kullī* or *juz'ī* etc. are all mental judgements. Therefore, being a *kullī* is necessary in terms of *wujūd dhihnī* for the word *insān*, not the *wujūd khārijī* as it does not exist externally.

[2] When someone is struck with fear, their face turns pale. However, as the fear deteriorates the paleness also fades away. An *insān* turns pale when in the state of fear and paleness is outside the *ḥaqīqah* of its members. Therefore, paleness is a *kullī 'araḍī*. In this example paleness is the *'araḍ* and the person is the *ma'rūd*.

[3] It is possible for movement to part from the celestial sphere. However, according to the Philosophers, its movement is constant. In this example movement is the *'araḍ* and the celestial sphere is the *ma'rud*.

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[1] As mentioned previously.

[2] *Insān* is *akhaṣ* as it has less members than *ḥayawān* (since it includes only humans), whereas *ḥayawān* is *a'am* as it has more members than *insān* (since it includes humans and other beasts such as *ḥimār*, *faras* etc.) *Insān* is below *ḥayawān*. Therefore, *insān* is a *juz'ī iḍāfī*. In other words, the member of any *kullī* is a *juz'ī iḍāfī* e.g. *Insān* is a member of *ḥayawān*. Therefore, it is a *juz'ī iḍāfī*. *Ḥayawān* is a member of *jism nāmī*. Therefore, it is also a *juz'ī iḍāfī* etc.

EXERCISES

1. What is the definition of *'araḍ lāzim*? Provide an example.
2. After disengaging from the *mahiyyah* what happens to an *'araḍ mufariq*? Provide a reason for your answer.
3. Explain any one of the three types of *lāzim* using an example.
4. What is a *juz'ī iḍāfī* also known as?
5. Determine which type of *lāzim* the following examples are —

   ▶ Light for the sun
   ▶ Being a *juz'ī* for the word Zayd
   ▶ Being odd for the number three
   ▶ Being *wājib al-wujūd* for Allāh

6. Determine whether the following examples are *qabil al-zawāl* or *ghayr qabil al-zawāl*—

   ▶ Laughter
   ▶ Being All-Powerful for Allāh
   ▶ Sorrow

LESSON 7

TYPES OF MU'ARRIF

MU'ARRIF — Arranged knowledge in the form of *taṣawwur* e.g. *Ḥayawān nāṭiq*.

MU'ARRIF is of four types —

HAD TĀM [THE COMPLETE TERM] — that *mu'arrif* which consists of the *jins qarīb* and the *faṣl qarīb* e.g. *Ḥayawān nāṭiq* for *insān*.[1]

HAD NĀQIS [THE DEFICIENT TERM] — that *mu'arrif* which consists of the *jins ba'īd* and the *faṣl qarīb* or just the *faṣl qarīb* e.g. *Jism nāṭiq* or just *nāṭiq* for *insān*.[2]

RASM TĀM [THE COMPLETE DESCRIPTION] — that *mu'arrif* which consists of the *jins qarīb* and the *khāṣṣah* e.g. *Ḥayawān ḍāḥik* for *insān*.[3]

RASM NĀQIS [THE DEFICIENT DESCRIPTION] — that *mu'arrif* which consists of the *jins ba'īd* and *khāṣṣah* or just the *khāṣṣah* e.g. *Jism ḍāḥik* or just *ḍāḥik* for *insān*.[4]

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[1] If we define *insān* using *ḥayawān nāṭiq*, this will be its *had tām* as *ḥayawān* is its *jins qarīb* and *nāṭiq* is its *faṣl qarīb*.

[2] If we define *insān* using *jism nāṭiq*, this will be its *had nāqis* as *jism* is its *jins ba'idd* and *nāṭiq* is its *faṣl qarīb*. If we define it using *nāṭiq* only then this will also be *haq nāqis* as *nāṭiq* is its *faṣl qarīb*.

[3] If we define *insān* using *ḥayawān ḍāḥik*, this will be its *rasm tām* as *ḥayawān* is its *jins qarīb* and *ḍāḥik* is its *khāṣṣah*.

[4] If we define *insān* using *jism ḍāḥik*, this will be its *rasm nāqis* as *jism* is its *jins ba'īd* and *ḍāḥik* is its *khāṣṣah*. If we define it using *ḍāḥik* only then this will also be *rasm nāqis* as *ḍāḥik* is its *khāṣṣah*.

NOTE — Only *faṣl qarīb* or *khāṣṣah* can be used in the above as they provide complete distinction from others which is necessary when defining something.

EXERCISES

1. What is the definition of *ḥad tām*? Provide an example.

2. What is the definition of *rasm nāqis*? Provide an example.

3. Determine which type of *mu'arrif* the following examples are —

   ▶ *Māshī* for *insān*

   ▶ *Ḥayawān nābiḥ* for *kalb*

   ▶ *Sāhil* for *faras*

   ▶ *Ḥassās* for *ḥayawān*

   ▶ *Ḥayawān nāhiq* for *ḥimār*

   ▶ *Muftaris* for *asad*

   ▶ *Nāmī* for *Jism Nāmī*

   ▶ *Jawhar sāhil* for *faras*

   ▶ *Nāmī* for *insān*

SECTION 3

LESSON 1

QAḌIYYAH

DEFINITION OF QAḌIYYAH [¹] **[PROPOSITION]** — that *murakkab tām* in which the speaker can be attributed with truth or falsehood, e.g.

زَيْدٌ قَائِمٌ

"Zayd is standing"

QAḌIYYAH is of three types —

1. QAḌIYYAH ḤAMLIYYAH [ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah* in which the second part is established for the first part or it is negated from it, e.g.

زَيْدٌ قَائِمٌ وَ زَيْدٌ لَيْسَ بِقَائِمٍ

"Zayd is standing or Zayd is not standing" [²]

NOTE — The first part is known as the *mawḍū'* [subject], the second is known as the *maḥmūl* [attribute] and the word which links the *mawḍū'* and the *maḥmūl* is known the the *rābiṭah* [link]. [³]

[¹] As mentioned previously.
[²] In *zaydunn qā'imunn* we have established *qā'imunn* (the second part) for Zayd (the first part). In *zaydunn laysa bi qā'imin* we have negated *qā'imunn* from Zayd.
[³] In English its the word "is" and in Arabic its the word "uwa/hiya" e.g. *zaydunn huwa qā'imunn*. Zayd is the *mawḍū'*, huwa is the *rābiṭah* and *qā'imunn* is the *maḥmūl*.

QAḌIYYAH ḤAMLIYYAH is of two types with regards to its relationship [¹] —

QAḌIYYAH ḤAMLIYYAH MŪJABAH [POSITIVE ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the second part has been established for the first part, e.g.

زَيْدٌ قَائِمٌ

"Zayd is standing"

QAḌIYYAH ḤAMLIYYAH SĀLIBAH [NEGATIVE ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the second part has been negated from the first part, e.g.

زَيْدٌ لَيْسَ بِقَائِمٍ

"Zayd is not standing"

QAḌIYYAH ḤAMLIYYAH is of two types with regards to the *rābiṭah* —

QAḌIYYAH ḤAMLIYYAH THUNAIYYAH — that *qaḍiyyah ḥamliyyah* in which the *rābiṭah* has not been mentioned, e.g.

زَيْدٌ قَائِمٌ

"Zayd is standing"

QAḌIYYAH ḤAMLIYYA THULATHIYYAH — that *qaḍiyyah ḥamliyyah* in which the *rābiṭah* has been mentioned, e.g.

زَيْدٌ هُوَ قَائِمٌ

"Zayd is standing" [²]

[¹] i.e. whether the *maḥmūl* has been established for the *mawḍū'* or negated from it.
[²] In a *qaḍiyyah ḥamliyyah mūjabah* the *rābiṭah* will be *huwa/hiya* and in a *qaḍiyyah*

2. QAḌIYYAH SHARṬIYYAH MUTTAṢILAH [CONJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah* in which there is a connection [*ittiṣāl*] between its two parts or there isn't a connection.

NOTE — The first part is known as the *muqaddam* and the second is known as the *talī*.

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH is of two types with regards to its relationship [1] —

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH MŪJABAH [POSITIVE CONJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah muttaṣilah* in which there is a connection [2]

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ḥamliyyah sālibah it will be *laysa* etc.

Note: *Qaḍiyyah ḥamliyyah thunaiyyah* do not exist in the English language. This is because a sentence (*qaḍiyyah ḥamliyyah*) would not make sense without "is/ is not".

[1] i.e whether there is a connection between the *muqaddam* and *talī* or not.

[2] There can be a connection in many ways. Firstly, in the case where the *muqaddam* is an *'illah* (cause) for the *talī* e.g. *In kānatish shamsu ṭāli'atān fan nahāru mawjūdūn* (If the sun is risen, day time will be present.) in this example the rising of the sun (*muqaddam*) is an *'illah* for the presence of day time (*talī*). Secondly, in the case where the *talī* is an *'illah* for the *muqaddam* e.g. *In kānan nahāru mawjūdān fa al-shamsu ṭāli'atunn* (If day time is present, the sun is risen). In this example again the rising of the sun (*talī*) is an *'illah* for the presence of day time (*muqaddam*). Thirdly, in the case where a third thing is the *'illah* for both the *muqaddam* and the *talī* e.g. *In kānal 'ālamu mudian fa al-nahāru mawjūdūn* (If the world is enlightening, day time is present). In this the *'illah* for both the enlightening of the world (*muqaddam*) and the presence of day time (*talī*) is *ṭūlū' al-shams* (the rising of the sun) as these two will only take place once the sun has risen. Finally, *tadayuf* this is in the case where the understanding of the both the *muqaddam* and the *talī* is dependant upon the other e.g. *In kāna zaydunn aban li bakrinn kāna bakrunn ibnann lahū* (If Zayd is the father of Bakr, Bakr will be his son) in this example to understand the fact that Zayd is the father of Bakr we must understand that Bakr is Zayd's son and to understand the fact that Bakr is

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between the *muqaddam* and the *talī*, e.g.

إِنْ كَانَتِ الشَّمْسُ طَالِعَةً فَالنَّهَارُ مَوْجُودٌ

"If the sun is risen, day time will be present" [1]

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH SĀLIBAH [NEGATIVE CONJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah muttaṣilah* in which there is no connection between the *muqaddam* and the *talī*, e.g.

لَيْسَ الْبَتَّةَ إِنْ كَانَتِ الشَّمْسُ طَالِعَةً فَاللَّيْلُ مَوْجُودٌ

"It is not the case that when the sun has risen, the night will be present" [2]

3. QAḌIYYAH SHARṬIYYAH MUNFAṢILAH [DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah* in which there is a disjunction [*infiṣāl*] between the *muqaddam* and the *talī* or there isn't a disjunction between them.

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH is of two types with regards to its relationship [3] —

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the son of Zayd we must understand that Zayd is his father.

[1] In this example *al-shams ṭāli'atunn* is the *muqaddam* and *al-nahār mawjūd* is the *talī*. The connection between the two is of the first kind i.e. the *muqaddam* is an *'illah* for the *talī*.

[2] In this example the *muqaddam* is *al-shams ṭāli'atūn* and the *talī* is *al-laylu mawjūdūn*. There is absolutely no connection between the rising of the sun and the presence of night time. Note: The other words in the sentence are extras in the sense that they are not part of the *muqaddam* and *talī*.

[3] i.e. whether there is a disjunction between the *muqaddam* and *talī* or not.

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QAḌIYYAH SHARṬIYYAH MUNFAṢILAH MŪJABAH
[POSITIVE DISJUNCTIVE CONDITIONAL PROPOSITION] — that
qaḍiyyah sharṭiyyah munfaṣilah in which there is a disjunction
(detachment) between the muqaddam and the talī, e.g.

هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ

"This number is either even or odd"[1]

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH SĀLIBAH
[NEGATIVE DISJUNCTIVE CONDITIONAL PROPOSITION] — that
qaḍiyyah sharṭiyyah munfaṣilah in which there is not a disjunction
between the muqaddam and the talī, e.g.

لَيْسَ الْبَتَّةَ هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ مُنْقَسِمٌ بِمُتَسَاوِيَيْنِ

"It is absolutely not the case that this number is either even or it
splits into two equal parts"[2]

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[1] In this example the muqaddam is hādha al-'adad zawjunn and the talī is hādha al-'adad fardunn. N.B. the talī has be shortened to be more concise (i.e. aw fardunn). There is a disjunction between the two as one number will either be odd or even it cannot be both nor can it be neither.

[2] In this example the muqaddam is hādha al-'adad zawjunn and the talī is hādha al-'adad munqasimunn bi mutasāwiyayn. There is no disjunction between the two as they are the same thing. An even number is that number which splits into two equal parts is an even number. Therefore one number can be both zawj and muqasim bi mutasāwiyayn at the same time which proves that there is no disjunction between the muqaddam and the talī.

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1. What is the definition of a qaḍiyyah ḥamliyyah? Provide an example.

2. 'Amrunn huwa ghaniyyunn ('Amr is rich). What is each part of this sentence known as?

3. What is a qaḍiyyah ḥamliyyah known as if the rābiṭah is mentioned in it?

4. Determine whether the following example are qaḍiyyah ḥamliyyah mūjabah or sālibah —

▶ Bakr is ignorant | بَكْرٌ جَاهِلٌ

▶ Khālid is on the ground | خَالِدٌ عَلَى الْأَرْضِ

▶ The man is not rich | الرَّجُلُ لَيْسَ بِغَنِيٍّ

▶ The book is beneficial | الْكِتَابُ مُفِيدٌ

▶ The student is not clever | الْمُتَعَلِّمُ لَيْسَ بِزَكِيٍّ

▶ The sky is above us | السَّمَاءُ فَوْقَنَا

▶ The universe is not infinitely pre-existent | الْعَالَمُ لَيْسَ بِقَدِيمٍ

▶ The house is clean | الْبَيْتُ نَظِيفٌ

▶ al-Manṭiq al-Jīlānī is not difficult | الْمَنْطِقُ الْجِيلَانِيُّ لَيْسَ بِصَعْبٍ

5. Explain the two types of a qaḍiyyah sharṭiyyah munfaṣilah using examples.

6. What is the definition of qaḍiyyah sharṭiyyah muttaṣilah? Provide an example.

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LESSON 2
TYPES OF QAḌIYYAH ḤAMLIYYAH

QAḌIYYAH ḤAMLIYYAH is of four types with reagrds to its *mawdū'* —

QAḌIYYAH ḤAMLIYYAH SHAKHṢIYYAH [INDIVIDUAL ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the mawdū' is a specific individual [*shakhṣ mu'ayyan*] e.g.

<div align="center">

زَيْدٌ كَاتِبٌ

</div>

"Zayd is a writer" [1]

QAḌIYYAH ḤAMLIYYAH ṬAB'IYYAH [NATURAL ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *mawdū'* is a *kullī* and the *ḥukm* is in regards to its essence [*dhāt*] e.g.

<div align="center">

الإِنْسَانُ نَوْعٌ

</div>

"*Insān* is a *kullī naw*" [2]

QAḌIYYAH ḤAMLIYYAH MAḤṢŪRAH [RESTRICTED ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *mawdū'* is a *kulii*, the *ḥukm* is in regards to its members and their quantity [*kammiyyah*] has been mentioned, e.g.

<div align="center">

كُلُّ إِنْسَانٍ حَيَوَانٌ

</div>

"All humans are living beings" [3]

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[1] In this example the *muwdū'* is Zayd and he is a specific individual.
[2] In this example the *mawdū'* is *insān* and the *ḥukm* is with regards to the essence of *insān* i.e. with regards to it being a *kullī*, not with regards to its members.
[3] In this example the *mawdū'* is *insān*, the *ḥukm* is with regards to its members,

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QAḌIYYAH ḤAMLIYYAH MUHMALAH [INTERMEDIATE ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *mawdū'* is a *kullī*, the *ḥukm* is in regards to its members and their quantity has not been mentioned, e.g.

<div align="center">

الإِنْسَانُ حَيَوَانٌ

</div>

"Humans are living beings" [1]

QAḌIYYAH ḤAMLIYYAH MAḤṢŪRAH is of four types with regards to its quantity and relationship [2] —

QAḌIYYAH ḤAMLIYYAH MAḤṢŪRAH MUJABAH KULLĪYYAH [POSITIVE UNIVERSAL CONCEPT] — that *qaḍiyyah ḥamliyyah maḥṣūrah* in which the *maḥmūl* has been established for all the members of the *mawdū'* e.g.

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not with regards to it being a *kullī* and the quantity has been mentioned i.e. how many members is this *ḥukm* in relation to. In this case the establishment of *ḥayawān* is for all the members of *insān*.
[1] In this example the *mawdū'* is *insān*, the *ḥukm* is with regards to its members, not with regards to it being a *kullī* and the quantity has not been mentioned. In this case it has not been mentioned for how many members of *insān* has Ḥayawān been established. Has it been established for some members or all members? One may say that we already know that *ḥayawān* has been established for all the members of *insān*, therefore, whether or not the quantity is mentioned, it should be *qaḍiyyah maḥṣūrah*. The answer to this would be that a *qaḍiyyah* will be *maḥṣūrah* or *muhmalah* in terms of the essence of the *qaḍiyyah*. Therefore, if the quantity has been explicitly mentioned it will be *maḥṣūrah*. If not, it will be *muhmalah*, whether we know the quantity or not.
[2] i.e. whether the *ḥukm* is in relation to all the members or some and whether the *maḥmūl* is being established for the *mawdū'* or negated from it.

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كُلُّ إِنْسَانٍ حَيَوَانٌ

"All humans are living beings" [1]

QADIYYAH ḤAMLIYYAH MAḤṢŪRAH MUJABAH JUZ'IYYAH [POSITIVE DIVISIVE CONCEPT] — that qaḍiyyah ḥamliyyah maḥṣūrah in which the maḥmūl has been established for some members of the mawḍū' e.g.

بَعْضُ الإِنْسَانِ حَيَوَانٌ

"Some living beings are humans" [2]

QADIYYAH ḤAMLIYYAH MAḤṢŪRAH SĀLIBAH KULLĪYYAH [NEGATIVE UNIVERSAL CONCEPT] — that qaḍiyyah ḥamliyyah maḥṣūrah in which the maḥmūl has been negated from all the members of the mawḍū' e.g.

لَا شَيْءَ مِنَ الإِنْسَانِ بِحَجَرٍ

"No human is a stone" [3]

QADIYYAH ḤAMLIYYAH MAḤṢŪRAH SĀLIBAH JUZ'IYYAH [NEGATIVE DIVISIVE CONCEPT] — that qaḍiyyah ḥamliyyah maḥṣūrah in which the maḥmūl has been negated from some members of the mawḍū' e.g.

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[1] In this example ḥayawān is the maḥmūl and it has been established for all the members of insān, the mawḍū'.

[2] In this example insān is the maḥmūl and it has been established for some members of ḥayawān, the mawḍū'. All humans are living beings but not all living beings are humans as a horse is also a living being but its not a human.

[3] In this example ḥajar is the maḥmūl and it has been negated from all the members of insān, the mawḍū'.

بَعْضُ الإِنْسَانِ لَيْسَ بِفَرَسٍ

"Some humans are not horses" [1]

QADIYYAH ḤAMLIYYAH is of three types with regards to the existence of its mawḍū':

QADIYYAH ḤAMLIYYAH KHĀRIJIYYAH [EXTERNAL ATTRIBUTIVE PROPOSITION] — that qaḍiyyah ḥamliyyah in which the mawḍū' exists externally [kharij] (outside of the mind) and the ḥukm has been established in terms of its external existence, e.g.

الإِنْسَانُ كَاتِبٌ

"Humans are writers" [2]

QADIYYAH ḤAMLIYYAH DHIHNIYYAH [INTELLECTUAL ATTRIBUTIVE PROPOSITION] — that qaḍiyyah ḥamliyyah in which the mawḍū' exists in the mind [dhihn] and the ḥukm has been established specifically in terms of its existence in the mind, e.g.

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[1] In this example faras is the maḥmūl and it has been negated from some members of insān, the mawḍū'. Note: When we say "some humans are not horses" the meaning which comes to mind that "some humans are horses then" this is known as mafhūm mukhālif [opposite understanding]. Mafhūm mukhālif is not taken into consideration in the speech of the Logicians. Therefore, one cannot say that the qaḍiyyah "Ba'd al-insāni laysa bi ḥimārinn" is incorrect because not only some humans are not horses, rather, all humans are not horses. This is because "some humans are not horses" is correct in its essence. As for the remaining humans we have not discussed regarding them. Therefore, one cannot accuse us of anything. Although if we were to discuss them, the ḥukm would be the same i.e. they are also not horses.

[2] In this example the mawḍū' is insān which exists externally (i.e. its members) and the ḥukm of insān being a writer is also in term of its external existence, not mental i.e. Insān is a writer externally, not in the mind.

الإِنْسَانُ كُلِّيٌّ

"Insān is a kullī"[1]

QADIYYAH ḤAMLIYYAH ḤAQĪQĪYYAH [LITERAL ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *ḥukm* has been established upon the mere existence of the *mawḍū'* without specifying it to its external existence or its existence in the mind, e.g.

الأَرْبَعَةُ زَوْجٌ

"Four is even"[2]

QADIYYAH ḤAMLIYYAH is of three types with regards to it having a *ḥarf salb*[3] or not:

1. QADIYYAH ḤAMLIYYAH MA'DŪLAH [OBVERTED ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which a *ḥarf salb* [particle of negation] is a part of the *mawḍū'* or the *maḥmūl* e.g.

زَيْدٌ لَاعَالِمٌ

"Zayd is a non-scholar"[4]

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[1] In this example the *mawḍū'* is *insān* which exists in the mind (i.e. its essence, not members) and the *ḥukm* of it being a *kullī* is also in terms of its mental existence i.e. the word *insān* is a *kullī* in the mind, not externally as being a *kullī* or *juz'ī* etc are all mental judgements.

[2] In this example the *mawḍū'* is *arba'ah* and the *ḥukm* of it being an even number is general i.e. whether externally or mentally the number four will always be even.

[3] i.e. the word *lā*.

[4] In this example the *ḥarf salb* is part of the *maḥmūl* (*lā 'ālim*). It is necessary to translate the example in this way because "Zayd is not a scholar" is the translation of *zaydunn laysa bi 'āliminn* which is not a *qaḍiyyah ḥamliyyah ma'dūlah*.

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QADIYYAH ḤAMLIYYAH MA'DŪLAH is of three types —

MA'DŪLAH AL-MAWDŪ' — that *qaḍiyyah ḥamliyyah ma'dūlah* in which the *ḥarf salb* is a part of the *mawḍū'* e.g.

اللاحَيُّ جَمَادٌ

"A non-living being is an inanimate being"

MA'DŪLAH AL-MAḤMŪL — that *qaḍiyyah ḥamliyyah ma'dūlah* in which the *ḥarf salb* is a part of the *maḥmūl* e.g.

زَيْدٌ لَا عَالِمٌ

"Zayd is a non-scholar"

MA'DŪLAH AL-ṬARAFAYN — that *qaḍiyyah ḥamliyyah ma'dūlah* in which the *ḥarf salb* is a part of both the *mawḍū'* and the *maḥmūl* e.g.

اللاحَيُّ لَا عَالِمٌ

"A non-living being is a non-scholar"

2. QADIYYAH ḤAMLIYYAH MUḤAṢṢALAH [UNOBVERTED ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah mūjabah* in which a *ḥarf salb* is not a part of the *mawḍū'* or the *maḥmūl* e.g.

زَيْدٌ عَالِمٌ

"Zayd is a scholar"[1]

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[1] In this example there is no *ḥarf salb* at all.

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3. QADIYYAH ḤAMLIYYAH BASĪṬAH [SIMPLE ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah sālibah* in which a *ḥarf salb* is not a part of the *mawḍū'* or the *maḥmūl* e.g.

زَيْدٌ لَيْسَ بِعَالِمٍ

"Zayd is not a scholar" [1]

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[1] In this example although there is a *ḥarf salb* i.e. *Laysa*, it is not a part of the *mawḍū'* or *maḥmūl*.

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EXERCISES

1. What is the definition of a *qaḍiyyah ḥamliyyah tabiyyah*? Provide an example.

2. Explain the types of a *qaḍiyyah ḥamliyyah maḥṣūrah* using examples.

3. What is the definition of a *qaḍiyyah ḥamliyyah kharijiyyah*? Provide an example.

4. Determine which type of *qaḍiyyah ḥamliyyah* the following examples are. If *maḥṣūrah*, state which type —

    ▸ Knowledge is beneficial | العِلْمُ مُفِيدٌ

    ▸ Khālid is lazy | خَالِدٌ كَسْلَانٌ

    ▸ The flower is beautiful | الزَّهْرُ جَمِيلٌ

    ▸ That city is large | ذٰلِكَ البَلَدُ كَبِيرٌ

    ▸ Some humans are polite | بَعْضُ الإِنْسَانِ مُؤَدَّبٌ

5. Determine whether the following examples are *qaḍiyyah ḥamliyyah ma'dūlah*, *muḥaṣṣalah* or *basīṭah*. If *ma'dūlah*, state which type —

    ▸ Four is not odd | الأَرْبَعَةُ لَيْسَ بِفَرْدٍ

    ▸ Zayd is a non-horse | زَيْدٌ لَافَرَسٌ

    ▸ A non-living being is a non-human | اللاحَيَوَانُ لَا إِنْسَانٌ

    ▸ Bakr is ill | بَكْرٌ مَحْمُومٌ

    ▸ A non-human is not rational | اللاإِنْسَانُ لَا نَاطِقٌ

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LESSON 3
MUWAJJAHĀT

It is necessary that the relation between the *mawḍū'* and *maḥmūl*[1] is attributed with one of four perspectives externally. The externally attributed perspective is known as the *māddah* of the *qaḍiyyah*. The word which signifies the *māddah* of the *qaḍiyyah* (in a sentence) is known as the *jihah*.[2]

The four perspectives are —

ḌARŪRAH [NECESSITY] — where the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is necessary.[3]

DAWĀM [PERMANENCE] — where the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is permanent.[4][5]

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[1] i.e. the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it.

[2] Therefore, we understand that a *qaḍiyyah* will always have a *māddah*, however, it will not always have a *jihah* as sometimes there will not be a word in the sentence which signifies the *māddah*.

[3] In this it is impossible for the opposite to be established e.g. *al-insān ḥayawān*. In this example the establishment of *ḥayawān* for *insān* is necessary and its negation from it is impossible.

[4] In this it is possible for the opposite to be established, although it does not e.g. *al-falak mutaharrikun* (the celestial sphere is moving.). In this example the establishment of *mutaḥarrik* for *falak* is permanent i.e. the celestial sphere is constantly moving. However, it is possible for it to stop.

[5] Once this distinction has been made between *ḍarūrah* and *dawām* i.e. in *ḍarūrah* the opposite is impossible and in *dawām* the opposite is possible, it is not *shirk* for us to say *Allāhū 'Alimunn* and *al-Rasulu 'Alimunn*, as some accuse us of. This is because when we say *Allāhū 'Alimun* in this the *māddah* is of *ḍarūrah* and when we say *al-Rasul 'Alimunn* it is of *dawām* i.e. the establishment of knowledge for Allāh is necessary and its negation is impossible. As for the Messenger of Allāh, its establishment is permanent, although it is possible for it to be negated. There

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IMKĀN [POSSIBILITY] — where the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is possible.[1]

IMTINA' [IMPOSSIBILITY] — where the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is impossible.[2]

QAḌIYYAH ḤAMLIYYAH is of two types —

QAḌIYYAH ḤAMLIYYAH MUWAJJAHAH [DIRECTED ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *jihah* [perspective of the relation] has been mentioned, e.g.

$$\text{بِالضَّرُورَةِ كُلُّ إِنْسَانٍ كَاتِبٌ}$$

"All humans are writers necessarily"[3]

QAḌIYYAH ḤAMLIYYAH MUṬLAQAH [ABSOLUTE ATTRIBUTIVE PROPOSITION] — that *qaḍiyyah ḥamliyyah* in which the *jihah* has not been mentioned, e.g.

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is a major difference between the two. If only the accusers would study the basics of Manṭiq.

[1] e.g. *Zaydunn 'Ālimun*. It is possible that Zayd becomes a scholar and it is also possible that he remains a non-scholar.

[2] In this it is impossible for the *maḥmūl* to be established or negated from the *mawḍū'* e.g. *Allāhū Jāhilunn*. It is impossible for Allāh to be attributed with ignorance as ignorance is a defect and Allāh is free from all defect. E.g. *Allāh Laysa bi 'Ālimin*. It is impossible for knowledge to be negated from Allāh as a negation of knowledge is a defect and Allāh is free from all defects. Therefore, we see in the first example the establishment of the *maḥmūl* for the *mawḍū'* is impossible and in the second example its negation is impossible.

[3] In this example the *māddah* of the *qaḍiyyah* is *ḍarūrah* and the word which signifies this (jihah) has been mentioned i.e. *bi al-ḍarūrah*.

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كُلُّ إِنْسَانٍ حَيَوَانٌ

"All humans are living beings" [1]

QAḌIYYAH MUWAJJAHAH is of two types —

QAḌIYYAH MUWAJJAHAH BASĪṬAH [SIMPLE DIRECTED ATTRIBUTIVE PROPOSITION] — that qaḍiyyah muwajjahah which consists of either ījāb [establishment] or salb [negation], e.g.

كُلُّ إِنْسَانٍ كَاتِبٌ بِالضَّرُورَةِ وَ لَا شَيْءَ مِنَ الْإِنْسَانِ بِحَجَرٍ بِالضَّرُورَةِ

"All humans are living beings necessarily and no humans are stone necessarily" [2]

QAḌIYYAH MUWAJJAHAH MURAKKABAH [COMPOUND DIRECTED ATTRIBUTIVE PROPOSITION] — that qaḍiyyah muwajjaha which consists of both ījāb and salb e.g.

بِالضَّرُورَةِ كُلُّ إِنْسَانٍ مُتَحَرِّكُ الْأَصَابِعِ مَا دَامَ كَاتِبًا لَا دَائِمًا

"By necessity, all humans move their fingers whilst writing. (However,) not forever" [3]

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[1] In this example the māddah of the qaḍiyyah is also ḍarūrah as it is necessary for ḥayawān to be established for insān. However, the word which signifies this i.e. bi al-ḍarūrah, has not been mentioned.

[2] In the first example there is only ījāb (establishment) i.e. Ḥayawān has been established for insān and in the second example there is only salb (negation) i.e. Ḥajar has been negated from insān.

[3] In this example there is both ījāb and salb i.e. Kullu insāninn mutaḥarrik al-aṣābi' mā dāma kātibann consists of ījāb i.e. Mutaḥarrik al-aṣābi' has been established for insān. As for lā dā'imann, this consist of the salb i.e. not forever. This means that humans permanently move their fingers whilst writing. However, when not writing, they do not permanently move their fingers. This way the above example consists of both ījāb and salb.

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EXERCISES

1. Which of the following two can a qaḍiyyah be empty of; jihah or māddah?

2. Explain the four perspectives using examples.

3. What is the difference between ḍarūrah and dawām? Explain using an example.

4. What is the definition of a qaḍiyyah muṭlaqah? Provide an example.

5. What is the definition of a qaḍiyyah muwajjahah basīṭah? Provide an example.

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LESSON 4

TYPES OF QAḌIYYAH MUWAJJAHA BASĪṬAH

QAḌIYYAH MUWAJJAHA BASĪṬAH is of eight types —

ḌARŪRIYYAH MUṬLAQAH [ABSOLUTE IMPERATIVE]
— that qaḍiyyah muwajjahah in which the ḥukm is such that the establishment of the maḥmūl for the mawdū' or its negation from it is necessary for as long as the essence [dhāt] of the mawdū' is present e.g.[1]

بِالضَّرُورَةِ كُلُّ إِنْسَانٍ حَيَوَانٌ وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الْإِنْسَانِ بِفَرَسٍ

"All humans are living beings necessarily and necessarily no human is a horse"[2]

DĀ'IMAH MUṬLAQAH [ABSOLUTE PERMANENT] —
that qaḍiyyah muwajjahah in which the ḥukm is such that the establishment of the maḥmūl for the mawdū' or its negation from it is permanent for as long as the essence of the mawdū' is present e.g.

بِالدَّوَامِ كُلُّ فَلَكٍ مُتَحَرِّكٌ وَ بِالدَّوَامِ لَا شَيْءَ مِنَ الْفَلَكِ بِسَاكِنٍ

"All the celestial spheres are moving permanently and permanently no celestial sphere is stationary"[3]

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[1] Examples of both mūjabah and sālibah will be given.

[2] In the first example the establishment of ḥayawān for insān is necessary until the essence of insān is present i.e. the ḥukm is not dependant on any time or situation. Rather, whenever and wherever there is an insān, ḥayawān will be necessarily established for it. In the second example faras has been negated from insān until the essence of insān is present i.e. whenever and wherever there is an insān, faras will be necessarily negated from it.

[3] In the first example the establishment of mutaḥarrik for falak is permanent until the essence of falak is present i.e. the falak is permanently moving. However, as mentioned above, it is possible for it to stop. In the second example sākin has

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MASHRŪṬAH 'ĀMMAH [ABSOLUTE CONDITION] —
that qaḍiyyah muwajjahah in which the ḥukm is such that the establishment of the maḥmūl for the mawdū' or its negation from it is necessary for as long as the mawdū' is attributed with a waṣf 'unwānī[1] e.g.

بِالضَّرُورَةِ كُلُّ كَاتِبٍ مُتَحَرِّكُ الْأَصَابِعِ مَا دَامَ كَاتِبًا وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الْكَاتِبِ بِسَاكِنِ الْأَصَابِعِ مَا دَامَ كَاتِبًا

"All writers necessarily move their fingers whilst writing and necessarily no writer's fingers are stationary whilst writing"[2]

'URFIYYAH 'ĀMMAH [ABSOLUTE HABITUAL] —
that qaḍiyyah muwajjahah in which the ḥukm is such that the establishment of the maḥmūl for the mawdū' or its negation from it is permanent for as long as the mawdū' is attributed with a waṣf 'unwānī e.g.

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been negated from falak permanently until the essence of falak is present i.e. being stationary is permanently negated from falak.

[1] A waṣf 'unwānī is that which the mawdū' has been referred to using e.g. al-kātib 'ālimun. In this the mawdū' (the writer) is Zayd i.e. Zayd is the scholar. However, he has been referred to using kātib i.e. the attribute of kitabah.

[2] In the first example mutaḥarrik al-aṣābi' has been established for kātib necessarily for as long as he is attributed with the waṣf 'unwānī. Kātib refers to Zayd. Therefore, mutaḥarrik al-aṣābi' has in reality been established for Zayd as he is the one referred to using kātib. Now, Zayd does not always move his fingers. However, when writing (i.e. when he is attributed with the waṣf 'unwānī (kitabah) it is necessary for him to move his fingers. In the second example sākin al-aṣābi' has been negated from kātib necessarily for as long he is attributed with the waṣf 'unwānī. As mentioned above, when Zayd is attributed with the waṣf 'unwānī i.e. he is writing, it is necessary for sākin al-aṣābi' (stationary in terms of his fingers) to be negated from him as it is necessary for him to be mutaḥarrik al-aṣābi' (moving his fingers) whilst writing.

بِالدَّوَامِ كُلُّ كَاتِبٍ مُتَحَرِّكُ الْأَصَابِعِ مَا دَامَ كَاتِبًا وَ بِالدَّوَامِ لَا شَيْءَ مِنَ الْكَاتِبِ بِسَاكِنِ الْأَصَابِعِ مَا دَامَ كَاتِبًا

"All writers permanently move their fingers whilst writing and permanently no writer's fingers are stationary whilst writing"[1][2]

WAQTIYYAH MUṬLAQAH [ABSOLUTE TEMPORAL] —

that *qaḍiyyah muwajjahah* in which the *ḥukm* is such that the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is necessary at a specific time e.g.

بِالضَّرُورَةِ كُلُّ قَمَرٍ مُنْخَسِفٌ وَقْتَ حَيْلُولَةِ الْأَرْضِ بَيْنَهُ وَ بَيْنَ الشَّمْسِ وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الْقَمَرِ بِمُنْخَسِفٍ وَقْتَ التَّرْبِيعِ

"The moon is necessarily eclipsed at the time of the intervention of the Earth between it and the sun and the moon is necessarily not eclipsed at the time of a lunar quarter"[3]

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[1] The *nisbah* between *ḍarūah* and *dawām* is *umum khusus muṭlaq* i.e. wherever there is *ḍarūrah*, there will *dawām*. However, it is not necessary that wherever there is *dawām*, there is *ḍarūrah*. Therefore, although we have used this example for *mashrūṭah 'āmmah* in which the *nisbah* is of *ḍarūrah*, it is correct to use it for *'urfiyyah 'āmmah* also in which the *nisbah* is of *dawām* as wherever there is *ḍarūrah*, there will be *dawām*.

[2] In the first example *mutaharrik al-aṣābi'* has been established for *kātib* permanently until he is attributed with the *waṣf 'unwānī* (kitabah). This is the same as *mashrūṭah 'āmmah*. The only difference is that there the *nisbah* is of *ḍarūrah* and here it is of *dawām*. In the second example *sākin al-aṣabi'* has been negated from *kātib* permanently until he is attributed with the *waṣf 'unwānī*.

[3] In the first example *munkhasif* (being eclipsed) has been established for *qamar* necessarily in a specific time i.e. when the Earth intervenes between it and the sun. This *ḥukm* is only established at this specific time, not before it nor after it. In the second example *munkhasif* has been negated from *qamar* necessarily at a specific time i.e. a lunar quarter meaning when the Earth is not intervening between it and the sun. Again, this *ḥukm* is specific to this time as when the Earth is intervening, *munkhasif* will be established for *qamar*.

MUNTASHIRAH MUṬLAQAH [ABSOLUTE EXTENDED] —

that *qaḍiyyah muwajjahah* in which the *ḥukm* is such that the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is necessary at an unspecific time e.g.

بِالضَّرُورَةِ كُلُّ حَيَوَانٍ مُتَنَفِّسٌ وَقْتَا مَّا وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الْحَيَوَانِ بِمُتَنَفِّسٍ وَقْتَا مَّا

"All living beings necessarily breathe at an unspecific time and necessarily no living being breathes at an unspecific time"[1]

MUṬLAQAH 'ĀMMAH [ABSOLUTE GENERAL] —

that *qaḍiyyah muwajjahah* in which the *ḥukm* is such that the establishment of the *maḥmūl* for the *mawḍū'* or its negation from it is necessary in one tense from the three tenses e.g.

كُلُّ إِنْسَانٍ ضَاحِكٌ بِالْفِعْلِ وَ لَا شَيْءَ مِنَ الْإِنْسَانِ بِضَاحِكٍ بِالْفِعْلِ

"All humans practically laugh at one time (past, present or future) and no human laughs practically at one time (past, present or future)"[2]

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[1] In the first example *mutanaffis* has been established for *ḥayawān* necessarily in an unspecific time i.e. breathing is necessary for every *ḥayawān*. However, its time is not fixed. *Mutanaffis* refers to both breathing in and out. In the second example *mutanaffis* has been negated from *ḥayawān* in an unspecific time i.e. there is a necessary, yet unspecific, time for every *ḥayawān* in which it is neither breathing in nor breathing out.

[2] In the first example *ḍāḥik* has been established for *insān* necessarily in one tense from the tenses i.e. in the past, present or future tense it is necessary for every *insān* to practically laugh. In the second example *ḍāḥik* has been negated from *insān* necessarily in one tense from the tenses i.e. it is necessary for an *insān* to not be laughing in either the past, present or future tense as if this is not true we will have to say that every human is permanently laughing which is incorrect. This is because if we do not negate laughter in any of the three tenses that means we have established it in all three which makes laughter permanent. Therefore, it is necessary to negate it in any of the three tenses.

MUMKINAH ʿĀMMAH [ABSOLUTE CONCEIVABLE] —

that *qaḍiyyah muwajjahah* in which the *ḥukm* is such that the establishment of the *maḥmūl's* opposite for the *mawḍūʿ* is not necessary e.g.

بِالإِمْكَانِ العَامِّ كُلُّ نَارٍ حَارَّةٌ وَ بِالإِمْكَانِ العَامِّ لَا شَيْءَ مِنَ النَّارِ بِبَارِدٍ

"The negation of heat from fire is not necessary and the establishment of coldness for fire is not necessary"[1]

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[1] If in the *qaḍiyyah* the *maḥmūl* has been established for the *mawḍūʿ*, the opposite of this will be its negation from it and if it has been negated from it, the opposite of this will be its establishment for it. Therefore, in the first example although *ḥārratunn* has been established for *nār*, the use of *bi al-imkān* will make this mean that the opposite of the *maḥmūl* i.e. the negation of *ḥārratun*, is not necessary for *nār*. As for the second example although *bārid* has been negated from *nār*, the use of *bi al-imkān* will make this mean that the opposite of the *maḥmūl* i.e. the establishment of *bārid* for *nār*, is not necessary.

EXERCISES

1. What is the definition of a *qaḍiyyah muwajjahah dāʾimah muṭlaqah*? Provide an example.

2. What is the difference between a *qaḍiyyah muwajjahah mashrūṭah ʿāmmah* and a *qaḍiyyah muwajjaha ʿurfiyyah ʿāmmah*?

3. Explain what a *qaḍiyyah muwajjahah waqtiyyah muṭlaqah* is using an example.

4. Explain the example of *mumkinah ʿāmmah*.

5. Determine which type of *qaḍiyyah muwajjahah basīṭah* the following examples are —

   ◄ بِالضَّرُورَةِ كُلُّ قَارٍ مُتَحَرِّكُ الشَّفَتَيْنِ مَا دَامَ قَارِيًا

   ◄ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الفَرَسِ بِنَاهِقٍ

   ◄ بِالإِمْكَانِ العَامِّ بَكْرٌ جَاهِلٌ

   ◄ بِالضَّرُورَةِ كُلُّ إِنْسَانٍ مَيِّتٌ بَعْدَ قَبْضِ الرُّوحِ

   ◄ كُلُّ إِنْسَانٍ غَمَضَ بِالعَيْنَيْنِ وَقْتًا مَا

6. Translate any one of the above examples in Q5 and explain any other one.

LESSON 5

TYPES OF QADIYYAH MUWAJJAHAH MURAKKABAH

QADIYYAH MUWAJJAHAH MURAKKABAH is of seven types —

MASHRŪṬAH KHĀṢṢAH [SPECIFIC CONDITION] — the same as *mashrūṭah ʿāmmah*, but restricted with *lā dawām dhātī* e.g.

بِالضَّرُورَةِ كُلُّ كَاتِبٍ مُتَحَرِّكُ الأَصَابِعِ مَا دَامَ كَاتِبًا لَا دَائِمًا وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ الكَاتِبِ بِسَاكِنِ الأَصَابِعِ مَا دَامَ كَاتِبًا لَا دَائِمًا

"All writers necessarily move their fingers whilst writing, (however) not forever and necessarily no writer's fingers are stationary whilst writing, (however) not forever" [1]

ʿURFIYYAH KHĀṢṢAH [SPECIFIC HABITUAL] — the same as *ʿurfiyyah ʿāmmah*, but restricted with *lā dawām dhātī* e.g.

بِالدَّوَامِ كُلُّ كَاتِبٍ مُتَحَرِّكُ الأَصَابِعِ مَا دَامَ كَاتِبًا لَا دَائِمًا وَ بِالدَّوَامِ لَا شَيْءَ مِنَ الكَاتِبِ بِسَاكِنِ الأَصَابِعِ مَا دَامَ كَاتِبًا لَا دَائِمًا

"All writers permanently move their fingers whilst writing, (however) not forever and permanently no writer's fingers are

stationary whilst writing, (however) not forever" [1]

WAQTIYYAH [TEMPORAL] — the same as *waqtiyyah muṭlaqah*, but restricted with *lā dawām dhātī* e.g.

بِالضَّرُورَةِ كُلُّ قَمَرٍ مُنْخَسِفٌ وَقْتَ حَيْلُولَةِ الأَرْضِ بَيْنَهُ وَ بَيْنَ الشَّمْسِ لَا دَائِمًا وَ بِالضَّرُورَةِ لَا شَيْءَ مِنَ القَمَرِ بِمُنْخَسِفٍ وَقْتَ التَّرْبِيعِ لَا دَائِمًا

"The moon is necessarily eclipsed at the time of the intervention of the Earth between it and the sun, (however) not forever and the moon is necessarily not eclipsed at the time of a lunar quarter, (however) not forever" [2]

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[1] As mentioned above the *ḥukm* will either be in terms of the essence of the *mawḍūʿ* or in terms of the *waṣf ʿunwānī*. If the establishment of the *maḥmūl* for the *mawḍūʿ* or its negation from it is necessary for as long as the *mawḍūʿ* is attributed with the *waṣf ʿunwānī*, this means that it is not permanent in terms of the essence of the *mawḍūʿ* as the *mawḍūʿ* can be existent without being attributed with the *waṣf ʿunwānī* and in this case the *ḥukm* will not be established/negated. Now, if this (the fact that it's not permanent in terms of the essence of the *mawḍūʿ*) is not mentioned, the *qaḍiyyah* is known as *mashrūṭah ʿāmmah* and if it is mentioned (i.e. using *lā dāʾimann* which indicates *lā dawām dhātī* (it is not permanent in terms of the essence of the *mawḍūʿ*)), this is known as *mashrūṭah khāṣṣah*.

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[1] If the establishment of the *maḥmūl* for the *mawḍūʿ* or its negation from it is permanent for as long as the *mawḍūʿ* is attributed with the *waṣf ʿunwānī*, this means that it's not permanent in terms of the essence of the *mawḍūʿ* as the *mawḍūʿ* can be existent without being attributed with the *waṣf ʿunwānī* and in this case the *ḥukm* will not be established/negated. Now, if this (the fact that it's not permanent in terms of the essence of the *mawḍūʿ*) is not mentioned, the *qaḍiyyah* is known as *ʿurfiyyah ʿāmmah* and if it is mentioned (i.e. using *lā dāʾimann* which indicates *lā dawām dhātī* (it is not permanent in terms of the essence of the *mawḍūʿ*)), this is known as *ʿurfiyyah khāṣṣah*.

[2] If the establishment of the *maḥmūl* for the *mawḍūʿ* is necessary at a specific time, this means that it is not permanent in terms of the essence of the *mawḍūʿ* i.e. it is not the case that whenever the *mawḍūʿ* is present the *maḥmūl* will be established. Rather, the *maḥmūl* will only be established at a specific time. Now, if this (the fact that it's not permanent in terms of the essence of the *mawḍūʿ*) is not mentioned, this *qaḍiyyah* is known as *waqtiyyah muṭlaqah* and if it is mentioned (i.e. using *lā dāʾimann* which indicates *lā dawām dhātī* (it is not permanent in terms of the essence of the *mawḍūʿ*)), this is known as *waqtiyyah*.

MUNTASHIRAH [EXTENDED] — the same as muntashirah mutlaqah, but restricted with *lā dawām dhātī* e.g.

بِالضَّرُورَةِ كُلُّ إِنْسَانٍ مُتَنَفِّسٌ وَقْتًا مَا لَا دَائِمًا وَبِالضَّرُورَةِ لَا شَيْءَ مِنَ الْإِنْسَانِ بِمُتَنَفِّسٍ وَقْتًا مَا لَا دَائِمًا

"All living beings necessarily breathe at an unspecific time, (however) not forever and necessarily no living being breathes at an unspecific time, (however) not forever" [1]

WUJŪDIYYAH LA DĀ'IMAH — the same as *mutlaqah 'āmmah*, but restricted with *lā dawām dhātī* e.g.

كُلُّ إِنْسَانٍ ضَاحِكٌ بِالْفِعْلِ لَا دَائِمًا وَ لَا شَيْءَ مِنَ الْإِنْسَانِ بِضَاحِكٍ بِالْفِعْلِ لَا دَائِمًا

"All humans practically laugh necessarily, (however) not forever and necessarily no human laughs practically, (however) not forever" [2]

_____

[1] If the establishment of the *mahmūl* for the *mawdū'* or its negation from it is necessary at an unspecific time, this means that it is not permanent in terms of the essence of the *mawdū'* i.e. it is not the case that whenever the *mawdū'* is present, the *mahmūl* will be established. Rather, it will only be established at an unspecific time. Now, if this (the fact that it's not permanent in terms of the essence of the *mawdū'*) is not mentioned, the *qadiyyah* is known as *muntashirah mutlaqah* and if it is mentioned (i.e. using *lā dā'imann* which indicates *lā dawām dhātī* (it is not permanent in terms of the essence of the *mawdū'*), this is known as *muntashirah*.

[2] If the establishment of the *mahmūl* for the *mawdū'* or its negation from it is necessary in one tense from the tenses, this means that it is not permanent in terms of the essence of the *mawdū'* i.e. it is not the case that whenever the *mawdū'* is present, the *mahmūl* will be established. Rather, it is only necessary for it to be established in one tense). Now, if this (the fact that it's not permanent in terms of the essence of the *mawdū'*) is not mentioned, the *qadiyyah* is known as *mutlaqah 'āmmah* and if it is mentioned (i.e. using *lā dā'imann* which indicates *lā dawām dhātī* (it is not permanent in terms of the essence of the *mawdū'*), this is known as *wujūdiyyah lā dā'imah*.

WUJŪDIYYAH LA ḌARŪRIYYAH — the same as *mutlaqah 'āmmah*, but restricted with *lā ḍarūrah dhati* e.g.

كُلُّ إِنْسَانٍ ضَاحِكٌ بِالْفِعْلِ لَا بِالضَّرُورَةِ وَ لَا شَيْءَ مِنَ الْإِنْسَانِ بِضَاحِكٍ بِالْفِعْلِ لَا بِالضَّرُورَةِ

"All humans practically laugh at one time, (however) not necessarily (in terms of the essence of the *mawdū'*) and no human laughs practically at one time, (however) not necessarily (in terms of the essence of the *mawdū'*)" [1]

MUMKINAH KHĀṢṢAH [SPECIFIC CONCEIVABLE] — that *qadiyyah muwajjahah* in which the *hukm* is such that the establishment of the *mahmūl* for the *mawdū'* and the establishment of its opposite for it is not necessary e.g.

بِالْإِمْكَانِ الْخَاصِّ كُلُّ إِنْسَانٍ كَاتِبٌ وَ بِالْإِمْكَانِ الْخَاصِّ لَا شَيْءَ مِنَ الْإِنْسَانِ بِكَاتِبٍ

"The establishment and the negation of writing is not necessary for humans and the negation and the establishment of writing is not necessary for humans" [2]

_____

[1] If the establishment of the *mahmūl* for the *mawdū'* or its negation from it is necessary in one tense from the tenses and it is mentioned that it is not necessary in terms of the essence of the *mawdū'* i.e. using *lā bi al-ḍarūrah* which indicates *lā ḍarūrah dhātī* (it is not necessary in terms of the essence of the *mawdū'*), this is known as *wujūdiyyah lā ḍarūriyyah*.

[2] In *mumkinah 'āmmah* it was only the opposite of the *mahmūl* which was unnecessary for the *mawdū'*. As for *mumkinah khāṣṣah* it is both the *mahmūl* and its opposite which are unnecessary for the *mawdū'*.

EXERCISES

1. What is the definition of a *qaḍiyyah muwajjahah wujūdiyyah lā dā'imah*? Provide an example.

2. Explain what a *qaḍiyyah muwajjahah mumkinah khāṣṣah* is using an example.

3. Explain the example of *wujūdiyyah lā ḍarūriyyah*.

4. What is the difference between a *qaḍiyyah muwajjahah urifyyah 'āmmah* and a *qaḍiyyah muwajjahah 'urfiyyah khāṣṣah*?

5. Determine which type of *qaḍiyyah muwajjahah murakkabah* the following examples are —

   ► بِالإِمْكَانِ الخَاصِّ كُلُّ إِنْسَانٍ قَارٍ

   ► لَا شَيْءَ مِنَ الإِنْسَانِ بِحَيٍّ بَعْدَ قَبْضِ الرُّوحِ لَا دَائِمًا

   ► بِالدَّوَامِ لَا شَيْءَ مِنَ القَارِي بِسَاكِنِ الشَّفَتَيْنِ مَا دَامَ قَارِيًا لَا دَائِمًا

   ► بِالضَّرُورَةِ كُلُّ زَوْجٍ مُنْقَسِمٌ بِالمُتَسَاوِيَيْنِ مَا دَامَ زَوْجًا لَا دَائِمًا

   ► بِالضَّرُورَةِ كُلُّ أَسَدٍ مُفْتَرِسٌ

6. Translate any one of the above examples in Q5 and explain any other one.

LESSON 6

TYPES OF QAḌIYYAH SHARṬIYYAH MUTTAṢILAH

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH is of two types —

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH LUZŪMIYYAH [MANDATORY CONJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah muttaṣilah* in which there is a relation [*alaqah*] between the *muqaddam* and the *talī*.

ALAQAH is of four types (as previously mentioned) —

1. The *muqaddam* is an *'illah* [cause] for the *talī* e.g.

إِنْ كَانَتِ الشَّمْسُ طَالِعَةً فَالنَّهَارُ مَوْجُودٌ

"If the sun is risen, day time will be present"

2. The *talī* is an *'illah* for the *muqaddam* e.g.

إِنْ كَانَ النَّهَارُ مَوْجُودٌ فَالشَّمْسُ طَالِعَةٌ

"If day time is present, the sun will be risen"

3. The *muqaddam* and *talī* are both the *m'alūl* [caused] and the *'illah* is a third thing e.g.

إِنْ كَانَ العَالَمُ مُضِيئًا فَالنَّهَارُ مَوْجُودٌ

"If the world is enlightening, day time will be present" [1]

---

[1] The *'illah* of both of these is *tulū' al-shams* (rising of the sun).

4. Tadāyuf — The understanding of the *muqaddam* and the *talī* are dependant on each other e.g.

إِنْ كَانَ زَيْدًا أَبَا لِبَكْرٍ كَانَ بَكْرٌ إِبْنًا لَهُ

"If Zaid is the father of Bakr, Bakr will be his son"

QAḌIYYAH SHARṬIYYAH MUTTAṢILAH ITTIFAQIYYAH [COINCIDENTAL CONJUNCTIVE CONDITIONAL PROPOSITION] —

that *qaḍiyyah sharṭiyyah* in which there is no *alaqah* between the *muqaddam* and the *talī* e.g.

إِنْ كَانَ الْإِنْسَانُ نَاطِقًا كَانَ الْحِمَارُ نَاهِقًا

"If humans are rational, donkeys will be ones who bray"[1]

---

[1] In this example the *muqaddam* is *al-insān nāṭiqunn* and the *talī* is *al-himār nāhiq*. There is no link/connection between a human being rational and a donkey being one who brays (harsh cry of a donkey). Rather, this is a mere coincidence.

EXERCISES

1. What is the definition of a *qaḍiyyah sharṭiyyah muttaṣilah luzūmiyyah*? Provide an example.

2. Explain the four types of *'alaqah* using examples.

3. Explain the example of *wujūdiyyah la ḍarūriyyah*.

4. Determine whether the following examples are *qaḍiyyah sharṭiyyah muttaṣilah luzūmiyyah* or *ittifaqiyyah*. If *luzūmiyyah* which type of *'alaqah* is found —

◂ إِنْ كَانَ الْأَسَدُ مُفْتَرِسًا كَانَ الْكَلْبُ نَابِيًا

◂ إِنْ كَا زَيْنَبُ أُمًّا لِزَيْدٍ كَانَ زَيْدٌ إِبْنًا لَهَا

◂ إِنْ كَانَ النَّارُ مَوْجُودٌ كَانَ الدُّخَانُ مَوْجُودًا

◂ بِالضَّرُورَةِ كُلُّ زَوْجٍ مُنْقَسِمٌ بِالْمُتَسَاوِيَيْنِ مَا دَامَ زَوْجًا لَا دَائِمًا

◂ بِالضَّرُورَةِ كُلُّ أَسَدٍ مُفْتَرِسٌ

LESSON 7
TYPES OF QAḌIYYAH SHARṬIYYAH MUNFAṢILAH

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH is of three types in terms of existence [ṣidq] and non-existence [kazib] —

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH ḤAQĪQĪYYAH [TRUE DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah munfaṣilah* in which the *ḥukm* regarding the disjunction or its absence [1] is in terms of existence [ṣidq] and non-existence [kazib] e.g.

هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ وَ لَيْسَ الْبَتَّةَ هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ مُنْقَسِمٌ بِمُتَسَاوِيَيْنِ

"This number is either even or odd and it is absolutely not the case that this number is either even or it splits into two equal parts" [2][3]

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH MĀNI'AH AL-JAM' [NON-COMBINING DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah munfaṣilah* in which the *ḥukm* regarding the disjunction or its absence is only in terms of existence [ṣidq] e.g.

هٰذَا الشَّيْءُ إِمَّا شَجَرٌ أَوْ حَجَرٌ وَ لَيْسَ الْبَتَّةَ هٰذَا الشَّيْءُ إِمَّا لَا شَجَرٌ أَوْ لَا حَجَرٌ

"This thing is either a tree or a stone and it is absolutely not the case that this thing is either a non-tree or a non-stone" [1]

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH MĀNI'AH AL-KHULŪ [NON-DEVOID DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah munfaṣilah* in which the *ḥukm* regarding the disjunction or its absence is only in terms of non-existence e.g.

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[1] If there is a disjunction it will be *mūjabah* and if there is an absence it will be *sālibah*.

[2] Disjunction in terms of existence means that the two things cannot simultaneously exist and disjunction in terms of non-existence means that the two things cannot simultaneously be non-existent i.e. either one or both have to exist. Absence of disjunction in terms of existence means that the two things can simultaneously exist and absence of disjunction in terms of non-existence means that the two things can simultaneously be non-existent.

[3] In the first example there is disjunction both in terms of existence and non-existence i.e. a number cannot be even and odd simultaneously which shows that there is disjunction in terms of existence and it cannot be neither i.e. not even nor odd, which shows that there is disjunction in terms of non-existence too. In the second example there is an absence of disjunction both in terms of existence and non-existence i.e. a number can be both even and split into two equal parts which shows that there is an absence of disjunction in terms of existence and it can be neither i.e. not even nor one which splits into two equal parts as a number which is neither of these is an odd number which shows that there is an absence of disjunction in terms of non-existence too.

[1] In the first example there is disjunction only in terms of existence i.e. one thing can either be a tree or a stone. It cannot be both which shows that there is disjunction in terms of existence. As for non-existence, there is no disjunction as a thing can be neither a tree nor a stone e.g. a book, it is neither a tree nor a stone. In the second example there is an absence of disjunction only in terms of existence i.e. one thing can be a non-tree and a non-stone at the same time e.g. a book, it is a non-tree and a non-stone at the same time which shows that there is an absence of disjunction in terms of existence. Note: If we say something is not a non-tree, this means it is a tree and if we say something is not a non-stone, this means it is a stone. Now, there is not an absence of disjunction in terms of non-existence because if there were that would mean one thing can be a non-tree (i.e. a tree) and a non-stone (i.e. a stone) at the same time. However we have already said that one thing will either be a tree or a stone. It cannot be both.

زَيْدٌ إِمَّا فِي الْبَحْرِ أَوْ لَا يَغْرَقُ وَ لَيْسَ اَلْبَتَّةَ هٰذَا الشَّيْءُ إِمَّا شَجَرٌ أَوْ حَجَرٌ

"Zaid will either be in the ocean or he will not drown and it is absolutely not the case that this thing is either a tree or a stone" [1] [2]

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH is of two types in terms of the essence of the *muqaddam* and *talī* [3] —

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH 'INĀDIYYAH [RESISTIVE DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah munfaṣilah* in which the disjunction is due to the essence of the *muqaddam* and *talī* e.g.

هٰذَا الشَّيْءُ إِمَّا شَجَرٌ أَوْ حَجَرٌ

"This thing is either a tree or a stone" [4]

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[1] In the first example there is disjunction only in terms of non-existence i.e. it is not possible for Zayd to not be in the ocean (i.e. water) and drown at the same time. It is necessary for Zayd to drown for him to be in water. As for existence, there is no disjunction i.e. Zayd can be in the ocean and not drown at the same time. That is when swimming etc. in the second example there is an absence of disjunction only in terms of non-existence i.e. one thing can be a non-tree and a non-stone at the same time. However, it cannot be a tree and a stone at the same time which shows that there is not a absence of disjunction in terms of existence.

[2] Note: Disjunction is occasionally due to two things: *Ijtima' al-Naqīḍayn* and *Irtifa' al-Naqīḍayn*. *Ijtima' al-Naqīḍayn* (Gathering of two opposites): This is impossible as two opposites cannot exist simultaneously e.g. Zayd cannot be a human and a non-human simultaneously as this is *Ijtima' al-Naqīḍayn* which is *muḥāl* (impossible). *Irtifa' al-Naqīḍayn* (Elevation of two opposites): This is impossible as two opposites cannot be non-existent simultaneously e.g. Zayd will either be a human or a non-human as if he is neither this is *Irtifa' al-Naqīḍayn* which is *muḥāl*. He has to be a human or a non-human. There is no third option.

[3] i.e. whether the *muqaddam* and *talī* are a cause of disjunction of not.

[4] In this example the *muqaddam* is *hādha al-shay' shajarunn* and the *talī* is *hādha al-shay' hajarunn*. In this, the essence of the *muqaddam* and the *talī* cause the

QAḌIYYAH SHARṬIYYAH MUNFAṢILAH ITTIFAQIYYAH [COINCIDENTAL DISJUNCTIVE CONDITIONAL PROPOSITION] — that *qaḍiyyah sharṭiyyah munfaṣilah* in which the disjunction is a mere coincidence e.g.

هٰذَا الرَّجُلُ إِمَّا عَالِمٌ أَوْ كَاتِبٌ

"This man is either a scholar or a writer" [1]

---

disjunction i.e. if something is a tree it cannot be a stone and if something is a stone it cannot be a tree.

[1] Coincidently we have met two people. One is a scholar and not a writer and one is a writer and not a scholar. Therefore, when we say "this man is either a scholar or a writer.", it is true. However, this is due to a mere coincidence. There is no disjunction between one person being a scholar and a writer simultaneously. One person can be both a writer and a scholar.

EXERCISES

1. What is the definition of a *qaḍiyyah sharṭiyyah munfaṣilah ḥaqīqiyyah*? Provide an example.

2. Briefly explain the types of *qaḍiyyah sharṭiyyah munfaṣilah* in terms of the essence of the *muqaddam* and *talī*.

3. Determine which type of *qaḍiyyah sharṭiyyah munfaṣilah* the following —

   ► لَيْسَ أَنْ يَكُونَ زَيْدٌ أَوْ أَسْوَدَ

   ► هٰذَا الْجِسْمُ إِنْسَانٌ أَوْ فَرَسٌ

   ► هٰذَا الْإِنْسَانُ نَاطِقٌ أَوْ جِسْمٌ

LESSON 8

TANĀQUḌ [1]

DEFINITION OF TANĀQUḌ [CONTRADICTORY OPPOSITION] — contradiction between two *qaḍiyyahs* in terms of *ījāb* and *salb* [2] in the sense that the truthfulness of each one demands the falsehood of the other [3], e.g.

زَيْدٌ قَائِمٌ وَ زَيْدٌ لَيْسَ بِقَائِمٍ

"Zayd is standing and Zayd is not standing" [4]

The existence of *tanāquḍ* between two *qaḍiyyah shakhṣiyyah* [5] requires eight conditions to be fulfilled which are known as the *waḥadāt thamāniyyah*. If any one of these conditions is not met, *tanāquḍ* will be nullified —

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[1] The types of *qaḍāyā* have now finished. We will now discuss some things related to *qaḍāyā*.

[2] i.e. in terms of being *mujabah* and *sālibah*.

[3] i.e. if one *qaḍiyyah* is true, the other has to be false and if the other *qaḍiyyah* is true the first one has to be false.

[4] There is contradiction between these two *qaḍiyyah* because if the first is true i.e. he is standing, the second has to be false because Zayd cannot be standing and not standing simultaneously as this is *ijtima' al-naqīḍayn* which is *muḥal*. If the second is true i.e. he is not standing, the first has to be false. Again because Zayd cannot be not standing and standing simultaneously.

[5] i.e. *Qaḍiyyah ḥamliyyah shakhṣiyyah* which is that *qaḍiyyah* in which the *mawḍū'* is a specific person or place.

WAHDAH AL-MAWDŪ' — unity in terms of the *mawdū'* e.g.

<div dir="rtl">

زَيْدٌ قَائِمٌ وَ عَمْرٌ لَيْسَ بِقَائِمٍ

</div>

"Zayd is standing and 'Amr is not standing" [1]

WAHDAH AL-MAḤMŪL — unity in terms of the *maḥmūl* e.g.

<div dir="rtl">

زَيْدٌ قَاعِدٌ وَ زَيْدٌ لَيْسَ بِقَائِمٍ

</div>

"Zayd is sitting and Zayd is not standing" [2]

WAHDAH AL-MAKĀN — unity in terms of the place e.g.

<div dir="rtl">

زَيْدٌ مَوْجُودٌ فِي الدَّارِ وَ زَيْدٌ لَيْسَ بِمَوْجُودٍ فِي السُّوقِ

</div>

"Zayd is present in the house and Zayd is not present in the market" [3]

WAHDAH AL-ZAMĀN — unity in terms of the time e.g.

<div dir="rtl">

زَيْدٌ نَائِمٌ فِي اللَّيْلِ وَ زَيْدٌ لَيْسَ بِنَائِمٍ فِي النَّهَارِ

</div>

"Zayd is asleep in the night and Zayd is not asleep in the day" [4]

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[1] There is no *tanāquḍ* between these two *qaḍiyyah* because the *mawdū'* of the first is Zayd and the *mawdū'* of the second is 'Amr i.e. there is no unity in terms of the *mawdū'*.

[2] There is no *tanāquḍ* between these two *qaḍiyyah* because the *maḥmūl* of the first is *qā'id* and the *maḥmūl* of the second is *qā'im* i.e. there is no unity in terms of the *maḥmūl*.

[3] There is no *tanāquḍ* between these two *qaḍiyyah* because the *makān* of the first is the house and the *makān* of the second is the market i.e. there is no unity in terms of the *makān*.

[4] There is no *tanāquḍ* between these two *qaḍiyyah* because the *zamān* of the first is the night and the *zamān* of the second is the day i.e. there is no unity in terms of the *zamān*.

WAHDAH AL-QUWWAH WA AL-FI'L — unity in terms of capability and reality [1] e.g.

<div dir="rtl">

الْخَمْرُ فِي الدَّنِّ مُسْكِرٌ بِالْقُوَّةِ وَ الْخَمْرُ فِي الدَّنِّ لَيْسَ بِمُسْكِرٍ بِالْقُوَّةِ

</div>

"The alcohol in the jug is intoxicating (in terms of *quwwah*) and the alcohol in the jug is not intoxicating (in terms of *fi'l*)" [2]

WAHDAH AL-SHARṬ — unity in terms of condition e.g.

<div dir="rtl">

زَيْدٌ كَاتِبٌ بِشَرْطِ كَوْنِهِ كَاتِبًا وَ زَيْدٌ لَيْسَ بِكَاتِبٍ بِشَرْطِ كَوْنِهِ غَيْرَ كَاتِبٍ

</div>

"Zayd is a writer (with the condition he is writing) and Zayd is not a writer (with the condition that he is not writing)" [3]

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[1] Note: Every *ḥukm* will either be in terms of *quwwah* (capability) or in terms of *fi'l* (reality) e.g. if we say *Zaydunn 'ālimunn bi al-quwwah*, this means that Zayd has the capability of becoming a scholar. However, he is not one yet. If we say *Zaydunn 'ālimunn bi al-fi'l*, this means that Zayd is a scholar. Note: This *bi al-fi'l* is different to the *bi al-fi'l* mentioned in *qaḍiyyah muṭlaqah 'āmmah* etc as that refers to the *ḥukm* being in one tense from the tenses.

[2] There is no *tanāquḍ* between these two *qaḍiyyah* because the *ḥukm* in the first is in terms of *quwwah* and in the second it is in terms of *fi'l* i.e. it is correct to say that the alcohol in the jug is intoxicating as once it is drank it has the capability of intoxicating a person and it is also correct to say that the alcohol in the jug is not intoxicating i.e. for as long as it's in the jug (i.e. in terms of *fi'l*) it's not intoxicating.

[3] There is no *tanāquḍ* between these two *qaḍiyyah* because the *sharṭ* in the first is different to the *sharṭ* in the second i.e. when establishing writing for Zayd the condition is that he is writing and when negating writing from him the condition is that he is not writing.

WAHDAH AL-JUZ WA AL-KUL — unity in terms of whole and part e.g.

<div dir="rtl">التُّفَّاحُ أَحْمَرُ أَيْ جُزْءُهُ وَ التُّفَّاحُ لَيْسَ بِأَحْمَرَ أَيْ كُلُّهُ</div>

"An apple is red (i.e. some of it) and an apple is not red (i.e. all of it)" [1]

WAHDAH AL-IḌĀFAH — unity in terms of relation e.g.

<div dir="rtl">زَيْدٌ أَبٌ أَيْ لِبَكْرٍ وَ زَيْدٌ لَيْسَ بِأَبٍ أَيْ لِخَالِدٍ</div>

"Zayd is a father (i.e. of Bakr) and Zayd is not a father (i.e. of Khalid)" [2]

If the two qadiyyahs are maḥṣūrah [3] they must be different in terms of three things for tanāquḍ to exist —

KĀM — different in terms of quantity. If one is a kullīyyah, the other must be a juz'iyyah e.g.

<div dir="rtl">كُلُّ حَيَوَانٍ إِنْسَانٌ وَ لَا شَيْءَ مِنَ الحَيَوَانِ بِإِنْسَانٍ</div>

"Every living being is a human and no living being is a human" [4]

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[1] There is no tanāquḍ between these two qadiyyah because in the first the ḥukm is regarding the juz and in the second it is regarding the kull. Some of the apple is red i.e. the skin and all of the apple is not red i.e. the seeds and the inside.

[2] There is no tanāquḍ between these two qadiyyah because in the first the iḍāfah is in relation to Bakr and in the second it is in relation to Khalid i.e. there is no unity in terms of iḍāfah.

[3] i.e. Qadiyyah ḥamliyyah maḥṣūrah which is that qadiyyah in which the mawdū' a kullī, the ḥukm is regarding the members and their quantity has been mentioned.

[4] There is no tanāquḍ between these two qadiyyahs because both of them are kulliyah. They are both false. Whereas in tanāquḍ one is true and the other is false.

KAYF — different in terms of state. If one is a mujabah, the other must be a sālibah e.g.

<div dir="rtl">كُلُّ إِنْسَانٍ حَيَوَانٌ وَ بَعْضُ الإِنْسَانِ حَيَوَانٌ</div>

"Every human is a living being and some humans are living beings" [1]

JIHAH — Different in terms of perspective. [2]

When tanāquḍ exists between two qadiyyahs, each one is known as the naqīḍ of the other.

The naqīḍ of the four maḥṣūrāt is as follows —

MŪJABAH KULLIYAH ▶ SĀLIBAH JUZI'YYAH [3]

MŪJABAH JUZI'YYAH ▶ SĀLIBAH KULLIYYAH [4]

SĀLIBAH KULLIYYAH ▶ MUJABAH JUZI'YYAH [5]

SĀLIBAH JUZI'YYAH ▶ MUJABAH KULLIYYAH [6] [7]

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[1] There is no tanāquḍ between these two qadiyyah because both of them are mujabah. They are both true. Whereas in tanāquḍ one is true and the other is false.

[2] The details of this will be discussed in higher level books.

[3] The first is mūjabah. Therefore the second must be sālibah. The first is kullīyyah. Therefore, the second must be juz'iyyah.

[4] The first is mūjabah. Therefore the second must be sālibah. The first is juz'iyyah. Therefore, the second must be kullīyyah.

[5] The first is sālibah. Therefore, the second must be mūjabah. The first is kullīyyah. Therefore, the second must be juz'iyyah.

[6] The first is sālibah. Therefore, the second must be mūjabah. The first is juz'iyyah, therefore, the second must be kulliyah.

[7] Examples will be provided in higher level books.

The *naqīḍ* of a *mufrad* is its opposite in terms of *ījāb/salb* e.g. the *naqīḍ* of *insān* is *lā insān* and the *naqīḍ* of *lā insān* is *insān*.

Tanāquḍ also exists between two *qaḍiyyah sharṭiyyah* with the aforementioned conditions. Two additional conditions are that they must be united in terms of *jins* (being a *muttaṣaliyyah* or a *munfaṣilah*) and *naw'* (being a *luzūmiyyah*, ''*ināḍiyyah* or a *ittifaqiyyah*).

There will be *tanāquḍ* between a *qaḍiyyah sharṭiyyah muttaṣilah luzūmiyyah mujabah* and a *qaḍiyyah sharṭiyyah muttaṣilah luzūmiyyah sālibah*. Also, between a *qaḍiyyah sharṭiyyah munfaṣilah 'ināḍiyyah mujabah* and a *qaḍiyyah sharṭiyyah munfaṣilah 'ināḍiyyah sālibah* etc.

EXERCISES

1. What is the definition of *tanāquḍ*? Provide an example.

2. State the *naqīḍ* of the four *maḥṣūrāt* providing examples for at least two.

3. Determine which condition is not found in the following *qaḍāyā shakhṣiyyah/maḥṣūrah* —

► زَيْدٌ عَالِمٌ وَ زَيْدٌ لَيْسَ بِجَاهِلٍ

► أَنْتَ مَنْطِقِيٌّ بِالقُوَّةِ وَ أَنْتَ لَيْسَ بِمَنْطِقِيٍّ بِالفِعْلِ

► خَالِدٌ ضَاحِكٌ فِي اللَّيْلِ وَ خَالِدٌ لَيْسَ بِضَاحِكٍ فِي النَّهَارِ

► عَمْرٌ رَجُلٌ وَ زَيْنَبُ لَيْسَ بِرَجُلٍ

► بَكْرٌ مُتَّقٍ فِي المَسْجِدِ وَ بَكْرٌ لَيْسَ بِمُتَّقٍ فِي البَيْتِ

► كُلُّ جَوْهَرٍ جِسْمٌ وَ لَا شَيْءَ مِنَ الجَوْهَرِ بِجِسْمٍ

LESSON 9

'AKS

DEFINITION OF 'AKS MUSTAWĪ [EQUIVALENT CONVERSION] —
switching the two parts [1] of the *qaḍiyyah* in the sense that the *ījāb*,
salb and *ṣidq* remain. [2]

The *'aks mustawī* of the four *maḥṣūrāt* is as follows —

MŪJABAH KULLIYAH — *mujabah juz'iyyah* e.g.

<div dir="rtl">

كُلُّ إِنْسَانٍ حَيَوَانٌ ◄ بَعْضُ الْحَيَوَانِ إِنْسَانٌ

</div>

"Every human is a living being ► Some living beings are humans" [3]

MŪJABAH JUZ'IYYAH — *mujabah juz'iyyah* e.g.

<div dir="rtl">

بَعْضُ الْحَيَوَانِ إِنْسَانٌ ◄ بَعْضُ الْإِنْسَانِ حَيَوَانٌ

</div>

"Some living beings are humans ► Some humans are living beings" [4]

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[1] Whether that be the *mawḍū'* and *maḥmūl* or the *muqaddam* and *talī* i.e. making the *mawḍū'/muqaddam* the *maḥmūl/talī* and making the *maḥmūl/talī* the *mawḍū'/muqaddam*.

[2] i.e. If the original is a *mūjabah*, the *'aks* must be a *mūjabah*. If the original is a *sālibah*, the *'aks* must be a *sālibah* and if the original is true, the *'aks* must also be true.

[3] The *mawḍū'* and *maḥmūl* have been switched. The original is *mūjabah* and the *'aks* is also *mūjabah*. The original is true and the *'aks* is also true.

[4] The *mawḍū'* and *maḥmūl* have been switched. The original is true and the *'aks* is also true. The *mafhūm 'aks* is also a *mūjabah*. The original is a *mūjabah* and the *mafhūm mukhālif* of *ba'd al-insāni ḥayawānun* (some humans are living beings) is *ba'd al-insāni laysa bi ḥayawānin* (some humans are not living beings). This is incorrect. However, this does not bother us because *mafhūm mukhālif* is not taken into consideration as mentioned previously.

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SĀLIBAH KULLIYAH — *sālibah kulliyah* e.g.

<div dir="rtl">

لَا شَيْءَ مِنَ الْإِنْسَانِ بِحَجَرٍ ◄ لَا شَيْءَ مِنَ الْحَجَرِ بِإِنْسَانٍ

</div>

"No human is a stone ► No stone is a human" [1]

SĀLIBAH JUZ'IYYAH — n/a [2]

DEFINITION OF 'AKS NAQĪḌ [REVERSE CONTRADICTION] —
getting the *naqīḍ* of each part of the *qaḍiyyah* [3] and then switching
them in the sense that the *ījāb*, *salb* and *ṣidq* remain.

The *'aks naqīḍ* of the four *maḥṣūrāt* is as follows [4] —

MŪJABAH KULLĪYYAH — *mujabah kullīyyah* e.g.

<div dir="rtl">

كُلُّ إِنْسَانٍ حَيَوَانٌ ◄ كُلُّ لَا حَيَوَانٍ لَا إِنْسَانٌ

</div>

"Every human is a living being ► Every non-living being is a non-human" [5]

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[1] The *mawḍū'* and *maḥmūl* have been switched. The original is a *sālibah* and the *'aks* is also a *sālibah*. The original is true and the *'aks* is also true. Once it has been affirmed that no human is a stone, it must also be affirmed that no stone is a human. Otherwise, it will necessitate the falsehood of our first statement.

[2] *Sālibah juz'iyyah* does not have a certain *'aks* as sometimes the *'aks* is true and sometimes it is false. Details will be discussed in higher level books.

[3] i.e. If the *mawḍū'* is *insān*, make that *lā insān* and if the *maḥmūl* is *ḥayawān*, make that *Lā Ḥayawān* and vice versa.

[4] The *'aks* which the *mujabahs* had in *'aks mustawī*, the *sālibahs* have that in *'aks naqīḍ* and the *'aks* which the *sālibahs* had in *'aks mustawī*, the *mujabahs* have that in *'aks naqīḍ* in terms of *kām* i.e. being *kullīyyah* or *juz'iyyah*.

[5] First the *naqīḍ* of both the *mawḍū'* and the *maḥmūl* was made and then they were both switched. The original was *mūjabah* and the *'aks* is also *mūjabah* (it is a *qaḍiyyah ḥamiyyah ma'dūlah al-ṭarafayn*). The original was true and the *'aks* is also true.

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MŪJABAH JUZ'IYYAH — n/a [1]

SĀLIBAH KULLIYAH — *sālibah juz'iyyah* e.g.

<div dir="rtl">

لَا شَيْءَ مِنَ الْإِنْسَانِ بِفَرَسٍ ◄ بَعْضُ اللَّا فَرَسٍ لَيْسَ بِلَا إِنْسَانٍ

</div>

"No human is a stone ► No stone is a human" [2]

SĀLIBAH JUZ'IYYAH — *sālibah juz'iyyah* e.g.

<div dir="rtl">

بَعْضُ الْحَيَوَانِ لَيْسَ بِإِنْسَانٍ ◄ بَعْضُ اللَّا إِنْسَانٍ لَيْسَ بِلَا حَيَوَانٍ

</div>

"Some living beings are not humans ► Some non-humans are not
non-living beings" [3]

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[1] Just how a *sālibah juz'iyyah* did not have a certain *'aks* in *'aks mustawī*, a *mūjabah juz'iyyah* doesn't have a certain *'aks* in *'aks naqīḍ*.

[2] Again the *mafhūm mukhālif* is not taken into consideration. Just how two negatives make a positive in Mathematics, two negatives (*harf salb*) make a positive (*ījāb*) in *Manṭiq*. Therefore, when we say "some non-horses are not non-humans", two negatives have come together ("not non"). Therefore, this makes a positive i.e. some non-horses are humans, which is true e.g. Zayd is a non-horse and is a human. However, a dog is also a non-horse but is not a human.

[3] i.e. "some non-humans are not non-living beings" means that some non-humans are living beings e.g. a horse.

EXERCISES

1. What is the definition of *'aks naqīḍ*? Provide an example.
2. State the *'aks mustawī* of the four *maḥṣūrāt* providing an example for at least two.
3. State the *'aks mustawī* and *'aks naqīḍ* of the following *qaḍāyā* —

<div dir="rtl">

◄ كُلُّ شَجَرٍ جِسْمٌ

◄ لَا شَيْءَ مِنَ الْفَرَسِ بِكَلْبٍ

◄ بَعْضُ الْجِسْمِ حَيَوَانٌ

</div>

LESSON 10

ḤUJJAH [1]

ḤUJJAH — arranged knowledge in the form of *taṣdīq* which leads to an unknown *taṣdīq*.

ḤUJJAH is of three types —

QIYĀS [SYLLOGISM] — that *ḥujjah* in which the state of a *juz'ī* is deduced [*istidlāl*] from the state of a *kullī* [2] e.g.

كُلُّ إِنْسَانٍ حَيَوَانٌ وَكُلُّ حَيَوَانٍ حَسَّاسٌ

"Every human is a living being and every living being is sensitive. Therefore, every human is sensitive" [3]

ISTIQRĀ' [INDUCTION] — that *ḥujjah* in which the state of a *kullī* is deduced from the state of its *juz'iyyaat* [4] e.g. for someone to say

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[1] *Mu'arrif* was the first subject of *Manṭiq* which has been discussed. Now we begin the discussion of the second subject.

[2] i.e. after examining the state of a *kullī*, its *ḥukm* is established for its *juz'ī* (whether *juz'ī ḥaqīqī* or *juz'ī iḍāfī*).

[3] In this example we have established that every *insān* is a *ḥayawān*. *Insān* is a *juz'ī iḍāfī* and *ḥayawān* is the *kullī*. Next, we have established that every *ḥayawān* is sensitive i.e. we have established something for the *kullī*. Therefore, seeing as every *insān* is a *ḥayawān* and every *ḥayawān* is sensitive, we must also say that every human is sensitive. Here, we have established sensitivity for *insān* (*juz'ī*) because *ḥayawān* (*kullī*) is sensitive i.e. after examining the state of *ḥayawān*, we established its *ḥukm* (of being sensitive) for its *juz'ī* (*insān*).

[4] i.e. after examining the state of the *juz'iyyat*, their *ḥukm* is established for their *kullī*.

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كُلُّ حَيَوَانٍ يُحَرِّكُ فَكَّهُ الأَسْفَلَ عِنْدَ المَغْضِ

"Every living being moves its lower jaw whilst chewing" [1]

after seeing that the majority of the animals move their lower jaw whilst chewing

TAMTHĪL [ANALOGY] — that *ḥujjah* in which the state of a *juz'ī* is deduced from the state of another *juz'ī* due to a common *'illah* [factor] [2] e.g.

الشَّجَرُ حَادِثٌ لِأَنَّهُ جِسْمٌ وَ الفَلَكُ حَادِثٌ لِأَنَّهُ جِسْمٌ أَيْضًا

"Trees are contingent because they are a *jism*, the celestial sphere is also contingent as it is a *jism*" [3] [4]

ISTIQRĀ' is of two types —

ISTIQRĀ' TĀM [COMPLETE INDUCTION] — that *istiqrā'* in which all the *juz'iyyat* have been explored. This gives a *ḥukm yaqini* [definitive judgement]. [5]

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[1] *Ḥayawān* is the *kullī* and all its members are its *juz'iyyat* e.g. *Insān, faras, ghanam* etc. Now, if we look at the *juz'iyyat*, whether that be *insān, faras, ghanam* etc, we will see that they all move their lower jaw whilst chewing. After examining this, if someone establishes this *ḥukm* (i.e. moving the lower jaw whilst chewing) for *ḥayawān* which is the *kullī* by saying that "All living beings move their lower jaw whilst chewing.", this is known as *istiqrā'*.

[2] i.e. after examining the state of one *juz'ī*, its *ḥukm* is established for another *juz'ī* similar to it.

[3] *Shajar* is a *juz'ī*. After examining it we realise that it is contingent because its a *jism* (*jawhar qabil al-ab'ād al-thalāthah*). Now, we look at the celestial sphere which is another *juz'ī*. We notice that this is also a *jism*. Therefore, it must also be contingent due to sharing the common *'illah* of being *jism*.

[4] *Tamthīl* is what is referred to as *qiyās* in *Usūl al-Fiqh*.

[5] Once all the *juz'iyyat* have been examined and one *ḥukm* has been established for all of them, it is obvious that the *ḥukm* will also be established for their *kullī*.

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ISTIQRĀ' NĀQIS [DEFECTIVE INDUCTION] —

that *istiqrā'*
in which some *juz'iyyat* have been explored. This gives a *hukm dhannī* [speculative judgement].[1]

TAMTHĪL requires four things —

AṢL [ROOT] — that which is examined first.

FAR' [BRANCH] — that which is similar to the one examined first.

'ILLAH JĀMI'AH [CONJUNCTION] — that thing which the *aṣl* and *far'* have in common.

ḤUKM [RULING] — the *hukm* of the *aṣl* which is now established for the *far'*. e.g.

الخَمْرُ مُنْكِرٌ وَ النَّبِيْذُ مُنْكِرٌ أَيْضًا، الخَمْرُ حَرَامٌ فَالنَّبِيْذُ حَرَامٌ أَيْضًا

In the above example the *aṣl* is khamr, the *far'* is nabīz, the *'illah jāmi'ah* is muskirunn (iskār) and the *hukm* is harām (hurmah).[2]

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as a *kullī* only exists in the form of its members (*juz'iyyat*).

[1] The above example for *istiqrā'* is of the second type i.e. not every single *juz'ī* was examined before establishing the *hukm*. For this reason we see that a crocodile is also a living being. However, it does not move its lower jaw whilst chewing. Rather, it moves its upper jaw. Therefore, if all the *juz'iyyat* have not been examined, the *hukm* cannot be established with surety.

[2] We examined khamr. We realised that it is *harām* due to it being intoxicating. Next, we see that if date juice (nabīz) is stored in a specific manner, it becomes intoxicating. Therefore, because khamr is *harām* due to it being intoxicating and date juice which has been stored in a specific manner is also intoxicating, this must also be *harām*.

EXERCISES

1. What is the definition of *qiyās*? Provide an example.
2. State the requisites of *tamthīl* and explain using an example.
3. Determine which type of *hujjah* the following are —

▪ مُوْسَى عليه السلام حَيٌّ لِأَنَّهُ نَبِيٌّ، نَبِيُّنَا حَيٌّ لِأَنَّهُ نَبِيٌّ أَيْضًا

▪ كُلُّ إِنْسَانٍ مَخْلُوْقٌ وَ كُلُّ مَخْلُوْقٍ حَادِثٌ فَكُلُّ إِنْسَانٍ حَادِثٌ

▪ طُلَّابُ العِلْمِ مُجْتَهِدٌ

LESSON 11
TYPES OF QIYĀS

<div dir="rtl">كُلُّ إِنْسَانٍ حَيَوَانٌ وَ كُلُّ حَيَوَانٍ حَسَّاسٌ</div>

"Every human is a living being and every living being is sensitive.
Therefore, every human is sensitive"

In the above example the first part [1] is known as the *ṣughrā* [minor premise], the second part [2] is known as the *kubrā* [major premise] and the third part [3] is known as the *natījah* [conclusion].

The *mawḍū'* of the *natījah* is known as the *aṣghar* [more minor premise] (*insān*) and its *maḥmūl* is known as the *akbar* [more major premise] (*ḥassās*).

The repeated word in the *ṣughrā* and *kubrā* is known as the *ḥad awsaṭ* [median] (*ḥayawān*). [4]

The *ṣughrā* and *kubrā* collectively are known as the *muqaddimāt* of the *qiyās*.

When the *ḥad awsaṭ* is combined with the *aṣghar* and the *akbar* this is known as a *shakl*.

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[1] i.e. *kullu insānin ḥayawānun.*

[2] i.e. *kullu ḥayawānin ḥassasun.*

[3] i.e. *kullu insānin ḥassasun.*

[4] As you can see this (*ḥad awsaṭ*) exists in both the *ṣughrā* and the *kubrā*, but not the *natījah*. This acts as a median. It is the link between the *aṣghar* and the *akbar*. Thereafter, it is dropped and the *natījah* is deduced.

QIYĀS is of two types —

QIYĀS IQTIRĀNĪ [COUPLED SYLLOGISM] — that qiyās in which the *natījah* itself or its *naqīḍ* is not mentioned in the *muqaddimāt* e.g.

<div dir="rtl">العَالَمُ مُتَغَيِّرٌ وَ كُلُّ مُتَغَيِّرٍ حَادِثٌ فَالعَالَمُ حَادِثٌ</div>

"The universe is changing and everything which changes is contingent. Therefore, the universe is contingent" [1]

QIYĀS ISTITHNĀ'Ī [CXCLUSIONARY SYLLOGISM] — that qiyās in which the *natījah* itself or its *naqīḍ* is mentioned in the *muqaddimāt* e.g.

<div dir="rtl">كُلَّمَا كَانَ هٰذَا الشَّيْءُ إِنْسَانًا كَانَ حَيَوَانًا لٰكِنَّهُ إِنْسَانٌ فَهُوَ حَيَوَانٌ</div>

"Whenever this thing is a human, it will be a living being. However, it is a human. Therefore, it is a living being" [2]

---

[1] Although *al-'ālamu ḥādithunn* exists separately in the *muqaddimāt*, it does not exist together i.e. *al-'ālam* is in the *ṣughrā* and *ḥādith* is in the *kubrā*.

[2] In this the *natījah* itself is mentioned in the *muqaddimāt* i.e. *huwa ḥayawānun*. The *huwa* is a *ḍamīr mustatir* in *kāna* (*kubrā*).

EXERCISES

1. What is the definition of *qiyās istithnā'ī*? Provide an example.

2. Determine the individual parts of this *qiyās* as modelled for you in the lesson: *kullu shajarinn namin wa kullu namin jawharunn: kullu shajarinn jawharunn*.

3. Determine whether the following are *qiyās iqtirānī* or *qiyās istithnā'ī* —

▸ كُلَّمَا كَانَ هٰذَا الشَّيْءُ مِنْ جُمْلَةِ العَالَمِ كَانَ حَادِثًا لٰكِنَّهُ مِنْ جُمْلَةِ العَالَمِ فَهُوَ حَادِثٌ

▸ حَبِيبِيْ صَاحِبُ المُعْجِزَةِ وَ كُلُّ صَاحِبِ المُعْجِزَةِ نَبِيٌّ فَحَبِيبِيْ نَبِيٌّ

▸ كُلَّمَا كَانَ تَعَدُّدُ الأِلٰهَةِ ثَابِتًا كَانَ فِي العَالَمِ فَسَادٌ لٰكِنْ لَا فَسَادَ فِي العَالَمِ فَتَعَدُّدُ الإِلٰهِ غَيْرُ ثَابِتٍ

<div style="page-break"></div>

LESSON 12
TYPES OF QIYĀS IQTIRĀNĪ

QIYĀS IQTIRĀNĪ is of two types —

QIYĀS IQTIRĀNĪ ḤAMLĪ [ATTRIBUTIVE COUPLED SYLLOGISM] — that *qiyās iqtirānī* which only consists of *qaḍāyā ḥamliyyah* e.g.

كُلُّ إِنْسَانٍ حَيَوَانٌ وَ كُلُّ حَيَوَانٍ جِسْمٌ

"Every human is a living being and every living being is a body. Therefore, every human is a body" [1]

QIYĀS IQTIRĀNĪ SHARṬĪ [CONDITIONAL COUPLED SYLLOGISM] — that *qiyās iqtirānī* which only consists of *qaḍāyā sharṭiyyah* or consists of both *qaḍiyyah sharṭiyyah* and *qaḍiyyah ḥamliyyah* [2] e.g.

كُلَّمَا كَانَ زَيْدٌ إِنْسَانًا كَانَ حَيَوَانًا وَ كُلَّمَا كَانَ حَيَوَانًا كَانَ جِسْمًا

"Whenever Zaid is a human, he will be a living being and whenever he is a living being he will be a body. Therefore, whenever he is a human, he will be a body" [3]

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[1] In this example both the *ṣughrā* (*kullu insāninn ḥayawānunn*) and the *kubrā* (*kullu ḥayawāninn jismunn*) are *qaḍiyyah ḥamliyyah*.

[2] *Qiyās iqtirānī sharṭī* can be formed in the following five ways:
 Two *qaḍiyyah sharṭiyyah muttaṣilah*, two *qaḍiyyah sharṭiyyah munfaṣilah*, one *qaḍiyyah sharṭiyyah muttaṣilah* and one *qaḍiyyah sharṭiyyah munfaṣilah*, one *qaḍiyyah ḥamliyyah* and one *qaḍiyyah sharṭiyyah muttaṣilah*, one *qaḍiyyah ḥamliyyah* and one *qaḍiyyah sharṭiyyah munfaṣilah*.

[3] In this example both the *muqaddam* (*kullamā kāna Zaydunn insānan kāna ḥayawānann*) and the *tālī* (*kullamā kāna ḥayawānan kāna jismann*) are *qaḍiyyah sharṭiyyah*.

QIYĀS IQTIRĀNĪ is of four types with regards to providing a valid *natījah* [1] —

SHAKL AWWAL [FIGURE ONE] — that *qiyās iqtirānī* in which the *ḥad awsaṭ* is the *maḥmūl* in the *ṣughrā* and the *mawḍū'* in the *kubrā* e.g.

<div dir="rtl">الْعَالَمُ مُتَغَيِّرٌ وَ كُلُّ مُتَغَيِّرٍ حَادِثٌ فَالْعَالَمُ حَادِثٌ</div>

"The universe is changing and everything which changes is contingent. Therefore, the universe is contingent" [2]

SHAKL THANI [FIGURE TWO] — thst *qiyās iqtirānī* in which the *ḥad awsaṭ* is the *maḥmūl* in both the *ṣughrā* and the *kubrā* e.g.

<div dir="rtl">كُلُّ إِنْسَانٍ حَيَوَانٌ وَ لَا شَيْءَ مِنَ الْحَجَرِ بِحَيَوَانٍ فَلَا شَيْءَ مِنَ الْإِنْسَانِ بِحَجَرٍ</div>

"Ever human is a living being and no stone is a living being. Therefore, no human is a stone" [3]

SHAKL THALITH [FIGURE THREE] — that *qiyās iqtirānī* in which the *ḥad awsaṭ* is the *mawḍū'* in both the *ṣughrā* and the *kubrā* e.g.

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[1] *Qiyās* can be done very easily. However, not all of them provide a valid *natījah* i.e. in some cases you will have a *ṣughrā* and a *kubrā*, however, the *natījah* will be invalid/incorrect.

[2] In this example the *ḥad awsaṭ* is *mutaghayyir* as it is in the *ṣughrā* and the *kubrā* (i.e. its the median). In the *ṣughrā* the *ḥad awsaṭ* is the *maḥmūl* and in the *kubrā* it is the *mawḍū'*.

[3] In this example the *ḥad awsaṭ* is *ḥayawān*. In the *ṣughrā* it is the *maḥmūl* and in the *kubrā* it is also the *maḥmūl*.

<div dir="rtl">كُلُّ إِنْسَانٍ حَيَوَانٌ وَ بَعْضُ الْإِنْسَانِ كَاتِبٌ فَبَعْضُ الْحَيَوَانِ كَاتِبٌ</div>

"Every human is a living being and some humans are writers. Therefore, some living beings are writers" [1]

SHAKL RABI' [FIGURE FOUR] — that *qiyās iqtirānī* in which the *ḥad awsaṭ* is the *mawḍū'* in the *ṣughrā* and the *maḥmūl* in the *kubrā* e.g.

<div dir="rtl">كُلُّ إِنْسَانٍ حَيَوَانٌ وَ بَعْضُ الْكَاتِبِ إِنْسَانٌ فَبَعْضُ الْحَيَوَانِ كَاتِبٌ</div>

"Every human is a living being and some writers are humans. Therefore, some living beings are writers" [2][3]

These four types are known as *al-ashkāl al-arba'ah* (the four figures).

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[1] In this the *ḥad awsaṭ* is *insān*. In the *ṣughrā* it is the *mawḍū'* and in the *kubrā* it is also the *mawḍū'*.

[2] In this the *ḥad awsaṭ* is *insān*. In the *ṣughrā* it is the *mawḍū'* and in the *kubrā* it is the *maḥmūl*.

[3] Note: Each of the *ashkal arba'ah* have specific conditions which must be met in order for the *natījah* to be valid. These conditions will be discussed in higher level books.

EXERCISES

1. What is the definition of *qiyās iqtirānī ḥamlī*? Provide an example.

2. Determine the *al-ashkāl al-arba'ah* providing examples for at least two.

3. Determine what the following are from the *al-ashāal al-arba'ah* —

   ▶ كُلُّ نَاطِقٍ جَوْهَرٌ وَ لَا شَيْءَ مِنَ النَّاطِقِ بِحِمَارٍ

   ▶ بَعْضُ الجِسْمِ حِمَارٌ وَ لَا شَيْءَ مِنَ الشَّجَرِ بِحِمَارٍ

   ▶ كُلُّ إِنْسَانٍ حَيَوَانٌ وَ كُلُّ حَيَوَانٍ جِسْمٌ

   ▶ كُلُّ إِنْسَانٍ حَيَوَانٌ وَ كُلُّ نَاطِقٍ إِنْسَانٌ

   ▶ كُلُّ إِنْسَانٍ حَيَوَانٌ وَ كُلُّ نَاهِقٍ حِمَارٌ

LESSON 13

TYPES OF QIYĀS ISTITHNĀ'Ī

QIYĀS ISTITHNĀ'Ī is of two types —

QIYĀS ISTITHNĀ'Ī ITTIṢĀLĪ [CONJUNCTIVE EXCLUSIONARY SYLLOGISM] — that *qiyās istithnā'ī* which consists of *qaḍiyyah sharṭiyyah muttaṣilah*.

QIYĀS ISTITHNĀ'Ī INFIṢĀLĪ [INDEPENDENT EXCLUSIONARY SYLLOGISM] — that *qiyās istithnā'ī* which consists of *qaḍiyyah sharṭiyyah munfaṣilah*.

QIYĀS ISTITHNĀ'Ī ITTIṢĀLĪ is of two types with regards to providing a valid *natījah* —

   1. Istithnā 'ayn muqaddam, the *natījah* will be 'ayn *talī* [1] [2] e.g.

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[1] Note: *Qiyās iqtirānī* consists of three parts: *ṣughrā*, *kubrā* and *natījah*. As for *qiyās istithnā'ī*, it consists of four parts: *muqaddam*, *talī*, *Istithnā* and *natījah*. The *Istithnā* is the part which consists of the word *lakinna*. *Lakinna* is used for *Istithnā* and for this reason this type is known as *istithnā'ī*. *Istithnā* can be one of four: 'ayn *muqaddam* (the *muqaddam* itself), *naqīḍ muqaddam* (the opposite of the *muqaddam*), 'ayn *talī* (the *talī* itself) and *naqīḍ talī* (the opposite of the *talī*). From these four only first and last provide a valid *natījah* in *qiyās istithnā'ī ittiṣālī*.

[2] In a *qaḍiyyah sharṭiyyah* the *muqaddam* is *malzūm* (necessary for) and the *talī* is *lāzim* (necessary). Here there are two principles: If the *malzūm* exists, the *lāzim* must also exist. If the *talī* (*lāzim*) exists it is not necessary for the *malzūm* to exist e.g. *insān* and *ḥayawān*. Being a *ḥayawān* is necessary for *insān*. Therefore, *insān* is *malzūm* and *ḥayawān* is *lāzim*. If *insān* exists *ḥayawān* must also exist. However, if *ḥayawān* exists it is not necessary that *insān* also exist because a *ḥayawān* can exist in the form of a horse too etc. Therefore, when the the *Istithnā* is 'ayn *muqaddam* i.e. the *muqaddam* (*malzūm*) exists, it is necessary for the *natījah* to be 'ayn *talī* i.e. the *talī* (*lāzim*) exists. One further rule is that if the *talī* (*lāzim*) does not exist, the *muqaddam* (*malzūm*) will not exist.

إِنْ كَانَتِ الشَّمْسُ طَالِعَةً فَالنَّهَارُ مَوْجُودٌ لَكِنَّ الشَّمْسَ طَالِعَةٌ فَالنَّهَارُ مَوْجُودٌ

"If the sun has risen, day time will be present. However, the sun has risen. Therefore, day time is present"[1]

2. *Istithnā naqīḍ talī*, The *natījah* will be *naqīḍ muqaddam*[2] e.g.

إِنْ كَانَتِ الشَّمْسُ طَالِعَةً فَالنَّهَارُ مَوْجُودٌ لَكِنَّ النَّهَارَ لَيْسَ بِمَوْجُودٍ فَالشَّمْسُ لَيْسَتْ بِطَالِعَةٍ

"If the sun has risen, day time will be present. However, day time is not present. Therefore, the sun has not risen"[3]

QIYĀS ISTITHNĀʾĪ INFIṢĀLĪ is of three types with regards to which type of *munfaṣilah* it is [4] —

1. That *qiyās istithnāʾī infiṣālī* which consists of a *qaḍiyyah munfaṣilah ḥaqīqiyyah*.

This is of four types with regards to providing a valid *natījah* —

Istithnā ʿayn muqaddam, the *natījah* will be *naqīḍ talī* [5] e.g.

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[1] In this the *muqaddam* is *al-shams taliatun* and the *Istithnā* is also *al-shams ṭaliʾatunn* which means the *Istithnā* is *ʿayn muqaddam*. Therefore the *natījah* will be *ʿayn talī* (the *talī* itself) i.e. *al-nahār mawjudun*.

[2] If the *Istithnā* is *naqīḍ talī* i.e. the *talī* (*lāzim*) does not exist, the *natījah* will have to be *naqīḍ muqaddam* as the *muqaddam* (*malzūm*) cannot exist without the *talī* (*lāzim*).

[3] In this the *talī* is *al-nahār mawjudun* and the *Istithnā* is *al-nahār laysa bi mawjudun* which means the *Istithnā* is *naqīḍ talī* because *al-nahār laysa bi mawjudin* is the *naqīḍ*(opposite) of *al-nahār mawjudun*. Therefore, the *natījah* will be *naqīḍ muqaddam* (the opposite of the *muqaddam*). The *muqaddam* is *al-shams ṭaliʾatunn* and its *naqīḍ* is *al-shams laysat bi ṭaliʾatinn* which is the *natījah*.

[4] There are three types of *munfaṣilah*. Therefore, there will be three types of *qiyās istithnāʾī infiṣālī*.

[5] In a *qaḍiyyah sharṭiyyah munfaṣilah ḥaqīqiyyah* the *muqaddam* and *talī* cannot be existent simultaneously nor can they be non-existent simultaneously. Therefore,

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هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ لَكِنَّهُ زَوْجٌ فَهُوَ لَيْسَ بِفَرْدٍ

"This number is either even or odd. However, it is even. Therefore, it is not odd"[1]

Istithnā ʿayn talī, the *natījah* will be *naqīḍ muqaddam*[2] e.g.

هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ لَكِنَّهُ فَرْدٌ فَهُوَ لَيْسَ بِزَوْجٍ

"This number is either even or odd. However, it is odd. Therefore, it is not even"[3]

Istithnā naqīḍ muqaddam, the *natījah* will be *ʿayn talī*[4] e.g.

هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ لَكِنَّهُ لَيْسَ بِزَوْجٍ فَهُوَ فَرْدٌ

"This number is either even or odd. However, it is not even. Therefore, it is odd"[5]

Istithna naqīḍ talī, the *natījah* will be *ʿayn muqaddam*[6] e.g.

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if the *Istithnā* is *ʿayn muqaddam* i.e. the *muqaddam* exist, the *natījah* has to be *naqīḍ talī* i.e. the *talī* does not exists as they cannot exist simultaneously.

[1] In this example the *muqaddam* is *hadha al-shayʾ zawjunn* and the *talī* is *hādha al-shayʾ farḍunn*. Therefore, if the *muqaddam* exists, the *talī* cannot.

[2] If the *Istithnā* is *ʿayn talī* i.e. the *talī* exists, the *natījah* has to be *naqīḍ muqaddam* i.e. the *muqaddam* does not exists as they cannot exist simultaneously.

[3] In this example the *muqaddam* is *hadha al-shayʾ zawjunn* and the *talī* is *hādha al-shayʾ farḍunn*. Therefore, if the *talī* exists, the *muqaddam* cannot.

[4] If the *Istithnā* is *naqīḍ muqaddam* i.e. the *muqaddam* does not exist, the *natījah* has to be *ʿayn talī* i.e. the *talī* exists as they cannot simultaneously be non-existent.

[5] In this example the *muqaddam* is *hadha al-shayʾ zawjunn* and the *talī* is *hādha al-shayʾ farḍunn*. Therefore, if the *muqaddam* does not exist, the *talī* must exist.

[6] If the *Istithnā* is *naqīḍ talī* i.e. the *talī* does not exist, the *natījah* has to be *ʿayn muqaddam* i.e. the *muqaddam* exists as they cannot simultaneously be non-existent.

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هٰذَا الْعَدَدُ إِمَّا زَوْجٌ أَوْ فَرْدٌ لٰكِنَّهُ لَيْسَ بِفَرْدٍ فَهُوَ زَوْجٌ

"This number is either even or odd. However, it is not odd. Therefore, it is even"[1]

2. That *qiyās istithnā'ī infiṣālī* which consists of a *qaḍiyyah munfaṣilah māni'ah al-jam'*.

This is of two types with regards to providing a valid *natījah* —

Istithnā 'ayn muqaddam, the *natījah* will be *naqīḍ talī*[2] e.g.

هٰذَا الشَّيْءُ إِمَّا شَجَرٌ أَوْ حَجَرٌ لٰكِنَّهُ شَجَرٌ فَهُوَ لَيْسَ بِحَجَرٍ

"This thing is either a tree or a stone. However, it is a tree. Therefore, it is not a stone"[3]

Istithnā 'ayn talī, the *natījah* will be *naqīḍ muqaddam*[4] e.g.

هٰذَا الشَّيْءُ إِمَّا شَجَرٌ أَوْ حَجَرٌ لٰكِنَّهُ حَجَرٌ فَهُوَ لَيْسَ بِشَجَرٍ

"This thing is either a tree or a stone. However, it is a stone. Therefore, it is not a tree"[5]

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[1] In this example the *muqaddam* is *hadha al-shay' zawjunn* and the *talī* is *hādha al-shay' fardunn*. Therefore, if the *talī* does not exist, the *muqaddam* must exist.

[2] In a *qaḍiyyah sharṭiyyah munfaṣilah māni'ah al-jam* the *muqaddam* and *talī* cannot exist simultaneously. Therefore, if the *muqaddam* exist, the *talī* must be non-existent and vice versa.

[3] In this example the *muqaddam* is *hādha al-shay' shajarunn* and the *talī* is *hādha al-shay' ḥajarunn*. Therefore, if the *muqaddam* exists, the *talī* cannot exist.

[4] If the *Istithnā* is *'ayn talī* i.e. the *talī* exists, the *natījah* must be *naqīḍ muqaadam* i.e. the *muqaddam* does not exist, as they cannot exist simultaneously.

[5] In this example the *muqaddam* is *hādha al-shay' shajarunn* and the *talī* is *hādha al-shay' ḥajarunn*. Therefore, if the *talī* exists, the *muqaddam* cannot.

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3. That *qiyās istithnā'ī infiṣālī* which consists of a *qaḍiyyah munfaṣilah māni'ah al-khulū*.

This is of two types with regards to providing a valid *natījah* —

Istithnā naqīḍ muqaddam, the *natījah* will be *'ayn talī*[1] e.g.

هٰذَا الشَّيْءُ إِمَّا لَاشَجَرٌ أَوْ لَاحَجَرٌ لٰكِنَّهُ لَيْسَ بِلَاشَجَرٍ فَهُوَ لَاحَجَرٌ

"This thing is either a non-tree or a non-stone. However, it is not a non-tree (i.e. it is a tree). Therefore, it is a non-stone"[2]

Istithnā naqīḍ talī, the *natījah* will be *'ayn muqaddam*[3] e.g.

هٰذَا الشَّيْءُ إِمَّا لَاشَجَرٌ أَوْ لَاحَجَرٌ لٰكِنَّهُ لَيْسَ بِلَاحَجَرٍ فَهُوَ لَاشَجَرٌ

"This thing is either a non-tree or a non-stone. However, it is not a non-stone(i.e. It is a stone). Therefore, it is a non-tree"[4]

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[1] In a *qaḍiyyah sharṭiyyah munfaṣilah māni'ah al-khulū* the *muqaddam* and *talī* cannot be non-existent simultaneously. Therefore, if the *muqaddam* is non-existent the *talī* must be existent.

[2] In this example the *muqaddam* is *hādha al-shay' lā shajarunn* and the *talī* is *hādha al-shay' lā hajarunn*. Therefore, if the *muqaddam* is non-existent, the *talī* must be existent as they cannot be non-existent simultaneously.

[3] If the *Istithnā* is *naqīḍ talī* i.e. the *talī* does not exist, the *natījah* must be *'ayn muqaddam* i.e. the *muqaddam* exists as they cannot be non-existent simultaneously.

[4] In this example the *muqaddam* is *hādha al-shay' lā shajarunn* and the *talī* is *hādha al-shay' lā hajarunn*. Therefore, if the *talī* is non-existent, the *muqaddam* must be existent as the cannot be non-existent simultaneously.

EXERCISES

1. What are the two types of *qiyās istithnā'ī*? Provide definitions for each.

2. State the four types of *qiyās istithnā'ī infiṣālī* (which consists of *qaḍiyyah munfaṣilah ḥaqīqiyyah*) in terms of providing a valid *natījah*.

3. Determine the *natījah* of the following *qiyās istithnā'ī* —

► هٰذَا الْجِسْمُ إِمَّا إِنْسَانٌ أَوْ فَرَسٌ لٰكِنَّهُ فَرَسٌ

► هٰذَا الشَّيْءُ إِمَّا لَاكَاتِبٌ أَوْ لَاقَلَمٌ لٰكِنَّهُ لَيْسَ بِلَاقَلَمٍ

► هٰذَا الشَّيْءُ إِمَّا قَدِيْمٌ أَوْ حَادِثٌ لٰكِنَّهُ قَدِيْمٌ

► هٰذَا الشَّيْءُ إِمَّا أَسَدٌ أَوْ غَزَنْفَرٌ لٰكِنَّهُ لَيْسَ بِلَاأَسَدٍ

► هٰذَا الرَّجُلُ إِمَّا عَالِمٌ أَوْ جَاهِلٌ لٰكِنَّهُ لَيْسَ بِعَالِمٍ

LESSON 14

QAḌĀYĀ YAQĪNIYYAH AND QAḌĀYĀ GHAYR YAQĪNIYYAH

QAḌĀYĀ YAQĪNIYYAH BADĪHIYYAH [1] are of six types —

AWWALIYYAT [FUNDAMENTAL] — the *qaḍāyā badīhiyyah* in which *taṣdīq* [affirmation] is obtained merely by comprehending the *mawḍū'*, *maḥmūl* and the *nisbah*[2]. No other intermediary is required e.g.

الكُلُّ أَعْظَمُ مِنَ الجُزْءِ

"A whole is greater than its part" [3]

MUSHĀHADĀT [SENSUAL] — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained using the *ḥawās khamsah ẓāhirah* (five apparent senses)[4] or the *ḥawās khamsah bāṭinah* (five internal senses)[5].

This is of two types —

1. ḤIṢṢIYYAT — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained using the *ḥawās khamsah ẓāhirah* e.g.

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[1] i.e. the *qaḍāyā* in which the *ḥukm* is certain.

[2] i.e. whether it is a *qaḍiyyah mūjabah* or *qaḍiyyah sālibah*.

[3] In this example the *mawḍū'* is *al-kull* the *maḥmūl* is *'aẓam min al-juz* and the *nisbah* is *ījāb*. Once, these three have been comprehended, one will obtain *taṣdīq*. Note: in the translation it says "its part" because a whole is not greater than a part of everything e.g. a part of a human (hand) is greater than the whole of an ant. However, it is necessary for a whole of something to be greater than its part as the whole consists of the part.

[4] These are: *al-bāṣirah* (sight), *al-sāmi'ah* (hearing), *al-sh'āmmah* (smell), *al-dhā'iqah* (taste) and *al-lamisah* (touch).

[5] These are: *al-ḥiss al-mushtarak*, *al-khayāl*, *al-wahm*, *al-ḥāfizah* and *al-mutasarrifah*.

$$\text{الشَّمْسُ مُشْرِقَةٌ وَالنَّارُ مُحْرِقَةٌ}$$

"The sun enlightens and fire burns" [1]

2. **WIJDĀNIYYAT** — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained using the *ḥawās khamsah bāṭinah* e.g.

$$\text{إِنِّي جَائِعٌ}$$

"Verily, I am hungry" [2]

TAJRIBIYYAT [EMPIRICAL] — that *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained after repeated trials and experiments e.g.

$$\text{السَّقَمُوْنِيَا مُسْهِلٌ لِلصَّفْرَاءِ}$$

"Saqamunia cures choleric" [3]

HADSIYYAT [INTUITIVE] — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained using *ḥads* e.g.

$$\text{نُوْرُ الْقَمَرِ مُسْتَفَادٌ مِنْ نُوْرِ الشَّمْسِ}$$

"The light of the moon is gained from the light of the sun" [4]

DEFINITION OF HADS — the process in which the mind goes from the *mabadi* to the *matalib* instantly. [5]

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[1] The first is obtained using *al-bāṣirah* and the second is obtained using *al-bāṣirah/ al-lamisah*.

[2] This is obtained using *al-wahm*.

[3] Saqamunia has been tried repeatedly and it has cured choleric. Therefore, through experience we can say "saqamunia cures choleric".

[4] This can be obtained instantly when one realises that the light of the moon is ceased at the time of a lunar eclipse. This is because the earth has intervened between the sun and the moon.

[5] In a standard contemplation process (*fikr*) there are two steps: 1) From the *matalib* to the *mabadi*. 2) From the *mabadi* to the *matalib*. In the first step the

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MUTAWAṬĪRAT [MASS TRANSMITTED] — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained by the informing of such a group of people that their union upon a lie is rationally impossible [*muḥāl aqli*] [1] e.g.

$$\text{مَكَّةُ بَلَدٌ}$$

"Makkah is a city" [2]

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thing which one wishes to obtain (*matalib*) is determined as wishing for an unknown thing is invalid (*ṭalab al-majhūl*). Thereafter, one contemplates and searches for things (in his mind) related to the *maṭlūb*. These will be his *mabadi* i.e. that which he uses to form a *qiyās*. Now, the second step begins. One now has to form these *mabadi* in the correct order (as stated in the discussions regarding *mu'arrif* and *ḥujjah*). Once this is done, the *maṭlūb* will be obtained. This process can take some time. However, in *ḥads* there is only one step which is from the *mabadi* to the *matalib*. Therefore, this will take seconds. People differ in *ḥads* according to their intelligence. *Ḥads* can be referred to as a "Eureka" moment.

[1] Note: The norm (*'adah*) is taken into consideration. This is because the *'aql* is such a faculty which can apprehend the union of the entire world upon a lie if it wishes. However, this does not mean that *tawatur* will not be established just because the *'aql* is denying. Rather, the norm will be taken into consideration and then when someone who does not have any personal grudges etc, sees such a situation (i.e. the informing of such a magnitude of people) they will have to accept it as it will be rationally impossible for the information to be false. The number of people required differs in each situation according to the state of the informers (*mukhbirīn*) and the information (*khabar*).

[2] This has been such massly transmitted that even those who have never seen Makkah are certain of the fact that Makkah is a city.

FITRIYYAT [INSTINCTIVE] — the *qaḍāyā badīhiyyah* in which *taṣdīq* is obtained after comprehending the *mawḍū'* and the *maḥmūl* using such an intermediary which is always present in the mind e.g.

<div dir="rtl">الأَرْبَعَةُ زَوْجٌ</div>

"Four is even"[1]

QAḌĀYĀ GHAYR YAQĪNIYYAH[2] are of seven types —

MASHHŪRĀT [WELL KNOWN PREMISES] — the *qaḍāyā* regarding which there is a unanimity between a group of people e.g.

<div dir="rtl">العَدْلُ حَسَنٌ</div>

"Justice is good"[3]

MUSALLAMĀT [AGREED UPON PREMISES] — the *qaḍāyā* which are accepted by both groups (including the opposition [*khasm*])[4] e.g.

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[1] The intermediary which is present in the mind in this example is: *al-arba'ah munqasimūnn bi mutasāwiyayn wa kullu munqasiminn bi mutasāwiyayn zawjunn* (Four splits into two equal parts and everything which splits into two equal parts is even.).

[2] i.e. the *qaḍāyā* in which the *ḥukm* is not certain.

[3] This is to do with morals. As Muslims we get our morals from Islam. Islam teaches justice. Therefore, for us this is certain. However, non-muslims determine morals using societal acceptance. If the people of a community converge in accepting justice as a good act this will become a well known premise (*mashhūr*) amongst them. Therefore, it is not certain as if they were to converge in denying this it would still become a well known premise.

[4] Such *qaḍāyā* are used in debates.

<div dir="rtl">الإِنْسَانُ إِخْوَةٌ</div>

"Humans are brothers"[1]

MAQBŪLĀT [ACCEPTED PREMISES] — the *qaḍāyā* which have been narrated by individuals regarding whom people have a good assumption.[2]

MAẒNŪNĀT [ASSUMED PREMISES] — the *qaḍāyā* which are accepted due to *ẓann ghālib* [preponderate assumption][3] e.g.

<div dir="rtl">فُلَانٌ يَطُوْفُ بِاللَّيْلِ فَهُوَ سَارِقٌ</div>

"So-and-so roams around at night. Therefore, he is a thief"[4]

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[1] Ismail Dehlwi (Founder of Wahabism in India) mentions this in his book Taqwiyah al-Iman (pg. 78). Therefore, all his followers (Wahabis) will accept this.

[2] Note: This refers to people like scholars and spiritual guides. As for the Prophets, their statements are classed as *yaqīniyyat* and the *qiyās* which is composed using them is *burhānī*. This is because there is hundred percent certainty in their statement. There is no doubt in their truthfulness.

[3] One may have a preponderate assumption regarding something if they hear a news from a group of people, however, it is not classed as *mutawatīr* because it did not meet its requirements. Therefore, although the news did not not become *mutawatīr* the person may still have a preponderate assumption regarding its truth or falsehood.

[4] Majority of the people are a sleep at night. Thiefs mainly roam at night. Therefore, if you see someone roaming around at night you will think he a thief. This is a preponderate assumption.

MUKHAYYALĀT [ABSTRACTIONS] — the *qaḍāyā* which act as an incitement or deterrence in the mind[1] e.g.

الْخَمْرُ يَاقُوتَةٌ سَيَّالَةٌ وَ الْعَسَلُ مُرَّةٌ مُهَوِّعَةٌ

"Alcohol is a liquid ruby and vinegar is sour, will cause (a person) to vomit"[2]

WAHMIYYĀT [DELUSIONS] — the *qaḍāyā* in which a *ḥukm* is established based upon the *wahm* e.g.

مَفْهُومُ الْكُلِّيِّ مَوْجُودٌ فِي الذِّهْنِ وَ كُلُّ مَوْجُودٍ مُشَارٌ إِلَيْهِ فَمَفْهُومُ الْكُلِّيِّ مُشَارٌ إِلَيْهِ

"The meaning of a *kullī* is present in my mind and everything which is present can be pointed towards. Therefore, the meaning of a *kullī* can be pointed towards"[3]

MUSHĀBIHĀT [SIMILES] — the *qaḍāyā* which are false, however, similar to a true *qaḍāyā* e.g. when looking at a picture of a human someone says:

هٰذَا إِنْسَانٌ

"This is a human"[1]

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[1] i.e. after hearing them one will either be incited towards it or will be deterred from it.

[2] When one hears this about alcohol, he will want it drink it and when one hears this about vinegar he will be put off it.

[3] In this example the *kubrā* is a *qaḍiyyah wahmiyyah*. Every thing which can be pointed out, must be present. However, not everything which is present can be pointed out. As the presence (*wujūd*) of something is of two types: 1) The presence of something which can be pointed out e.g. Zayd. 2) The presence of something which cannot be pointed out e.g. the meanings in one's mind. Therefore, although the meaning of a *kullī* is present, it cannot be pointed towards.

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[1] It's not actually a human. It is a picture of a human. This *qaḍiyyah* is false, however, its similar to a true *qaḍiyyah*.

1. What is the definition of *hadsiyyat* and *mutawatīrat*? Provide examples of each.

2. Define any two *qaḍāyā ghayr yaqīniyyah* and provide examples.

3. Determine which type of *qaḍiyyah yaqīniyyah/ghayr yaqīniyyah* the following are —

► البَارَاسِتَمْوُلُ دَوَاءٌ لِكُلِّ مَرَضٍ

► الثَّلْجُ بَارِدٌ

► فُلَانٌ تَكَلَّمَ بِاللُّغَةِ العَرَبِيَّةِ فَهُوَ عَالِمٌ

► اللهُ مَوْجُودٌ

► البُخْلُ قَبِيحٌ

LESSON 15

SINA'AT KHAMSAH

QIYĀS is of five types with regards to its *māddah* [1] —

QIYĀS BURHĀNĪ [PROOF] — that *qiyās* which is composed using *qaḍāyā yaqīniyyah* [2] e.g.

الأَرْبَعَةُ مُنْقَسِمَةٌ بِمُتَسَاوِيَيْنِ وَ كُلُّ مُنْقَسِمٍ بِمُتَسَاوِيَيْنِ زَوْجٌ فَالأَرْبَعَةُ زَوْجٌ

"Four splits into two equal parts and every thing (number) which splits in two equal parts is even. Therefore, four is even" [3]

QIYĀS JADĀLI [DISPUTATION] — that *qiyās* which is composed using *qaḍāyā mashhurah* or *qaḍāyā musallamah* [4] e.g.

سَجْنُ المُجْرِمِ عَدْلٌ وَ كُلُّ عَدْلٍ حَسَنٌ فَسَجْنُ المُجْرِمِ حَسَنٌ

"The imprisonment of a criminal is justice and every act of justice is good. Therefore, the imprisonment of a criminal is good" [5]

التَّهَانَوِيُّ وَالنَّجْدِيُّ إِنْسَانٌ وَ كُلُّ إِنْسَانٍ إِخْوَةٌ فَالتَّهَانَوِيُّ وَ النَّجْدِيُّ إِخْوَةٌ

"Thanwi and Najdi are humans and all humans are brothers. Therefore, Thanwi and Najdi are brothers" [6]

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[1] i.e. its *muqaddimāt*.

[2] Note: It is necessary for both the *ṣughrā* and *kubrā* to be from the *yaqīniyyat*. If not, the *qiyās* will not be *burhānī*.

[3] In this example both the *ṣughrā* and the *kubrā* are from the *awaliyyat*. Therefore, they are both *qaḍāyā yaqīniyyah*.

[4] In this and the other three types (of *qaḍāyā ghayr yaqīniyyah*) both the *ṣughrā* and *kubrā* do not have to be *mashhurah* etc. if only one is, it will suffice.

[5] In this the *kubrā* is a *qaḍiyyah mashhurah* i.e. "al-adlu hasanunn".

[6] In this example the *kubrā* is a *qaḍiyyah musallamah* "kullu insānin ikhwah" as mentioned previously this is a quote of Ismail Dehlwi. Ashraf Ali Thanwi

QIYĀS KHATABĪ [ORATION] — that *qiyās* which is composed using *qaḍāya maqbulah* or *qaḍāya maznunah* e.g.

زَيْدٌ يَطُوفُ بِاللَّيْلِ وَ كُلُّ مَنْ يَطُوفُ بِاللَّيْلِ سَارِقٌ فَزَيْدٌ سَارِقٌ

"Zayd roams around at night and every person who roams around at night is a thief. Therefore, Zayd is a thief"[1]

QIYĀS SHI'RĪ [PROVOCATION] — that *qiyās* which is composed using *qadayah mukhayyalah* e.g.

مَحْبُوبِيْ قَمَرٌ مَزْرُورٌ عَلَيْهِ الغِلَالَةُ وَ كُلُّ قَمَر مَزْرُورٌ عَلَيْهِ الغِلَالَةُ مُنْشِقُّ الغِلَالَةِ فَ مَحْبُوبِيْ مُنْشِقُّ الغِلَالَةِ

QIYĀS SAFSĀṬĪ [SOPHISTRY] — that *qiyās* which is composed using *qaḍāya wahmiyyah* or *qaḍāya mushābihāt* e.g. when looking at a picture of a human if someone says:

هَذَا إِنْسَانٌ وَ كُلُّ إِنْسَانٍ ذُوْ حَيَاةٍ فَهَذَا ذُوْ حَيَاةٍ

"This (the picture) is a human and every human possesses life. Therefore, this possesses life"[2]

(Deobandi) and Abdul Wahhāb Najdī (Founder of Wahabism) are brothers i.e. partners in crime.

[1] In this the *kubrā* is a *qaḍiyyah maẓnūnah* i.e. "kullu man yatūfū bi al-layl sāriqūn". Thiefs tend to roam at night and do their job.

[2] In this example the *ṣughrā* is a *qaḍiyyah mushabbihah* i.e. it's not really a human it's the picture of a human. For this reason it is incorrect to say that it possesses life.

QIYĀS BURHĀNĪ is of two types —

QIYĀS BURHĀNĪ LIMMĪ — that *burhan* in which the *had awṣaṭ* is an *'illah* for the *hukm* in the mind and in reality[1] e.g.

زَيْدٌ مُتَأَفِّنُ الأَخْلَاطِ وَ كُلُّ مُتَأَفِّنُ الأَخْلَاطِ مَحْمُومٌ فَ زَيْدٌ مَحْمُومٌ

"The humours of Zayd are spoiled and every person whose humours are spoiled is ill. Therefore, Zayd is ill"[2]

QIYĀS BURHĀNĪ INNĪ — that *burhan* in which the *had awṣaṭ* is an *'illah* for the *hukm* only in the mind, not in reality e.g.

زَيْدٌ مَحْمُومٌ وَ كُلُّ مَحْمُومٍ مُتَأَفِّنُ الأَخْلَاطِ فَزَيْدٌ مُتَأَفِّنُ الأَخْلَاطِ

"Zayd is ill and the humours of every ill person are spoiled. Therefore, the humours of Zayd are spoiled"[3]

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[1] Note: The *had awṣaṭ* is always an *'illah* for the *hukm* in the mind i.e. when a *qiyās* has been composed correctly the *natījah* which is obtained is due to the *had awṣaṭ* i.e. by dropping the *had awṣaṭ*. Therefore, it is an *'illah* for the *hukm* in the mind. However, the *had awṣaṭ* is not always the *'illah* in reality (i.e. in the *kharij*). Sometimes, the *'illah* in reality is something else and the *'illah* in the mind is the *had awṣaṭ*.

[2] There are four humours in the human body: Blood, Phlegm, Yellow Bile and Black Bile. When these four humours become rotten/spoiled, a human falls ill. Therefore, externally *ta'affun al-akhlat* (spoiling of the humours) is an *'illah* for falling ill. In this example the *had awṣaṭ* is also *muta'affin al-akhlat* i.e. *Ta'affun al-akhlat*. Therefore, it is the *'illah* for falling ill in the mind also.

[3] In this example the *'illah* externally is again *ta'affun al-akhlat*. However, this time *ta'affun al-akhlat* is not the *had awṣaṭ* i.e. it's not the *'illah* in the mind. Rather the *had awṣaṭ* is *mahmum*.

EXERCISES

1. What is the definition of *qiyās jadāli*? Provide an example.

2. Briefly explain the two types of *qiyās burhānī*. Provide examples for each.

3. Determine which type of *sina'at khamsah* the following are —

▶ إِمْسَاكُ العِلْمِ عَنِ النَّاسِ بُخْلٌ وَ كُلُّ بُخْلٍ قَبِيحٌ فَإِمْسَاكُ العِلْمِ عَنِ النَّاسِ بُخْلٌ

▶ فُلَانٌ تَكَلَّمَ بِاللُّغَةِ العَرَبِيَّةِ وَ كُلُّ مَنْ يَتَكَلَّمُ بِاللُّغَةِ العَرَبِيَّةِ شَيْخٌ فَفُلَانٌ شَيْخٌ

▶ القُرْآنُ مِنْ عِنْدِ اللهِ وَ كُلُّ شَيْءٍ مِنْ عِنْدِ اللهِ حَقٌّ فَالقُرْآنُ حَقٌّ

تَمَّتْ

NOTES

Mantiq – the Arabic name given to the science of classical logic – has formed a major part of classical syllabi for Islamic scholars for centuries. Aiming to equip students with a skillset and methodology to ensure logical and consistent thought-processes and analysis, it is a science given ever less attention in today's world.

This work – part of a series of primers being written and published by the team at Sadr ul Ulama Academy – is a concise and essential work for the student as they begin their journey in the Islamic sciences. Written in easy-to-understand English, it enables the student to engage with the concepts and commit them to memory.

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